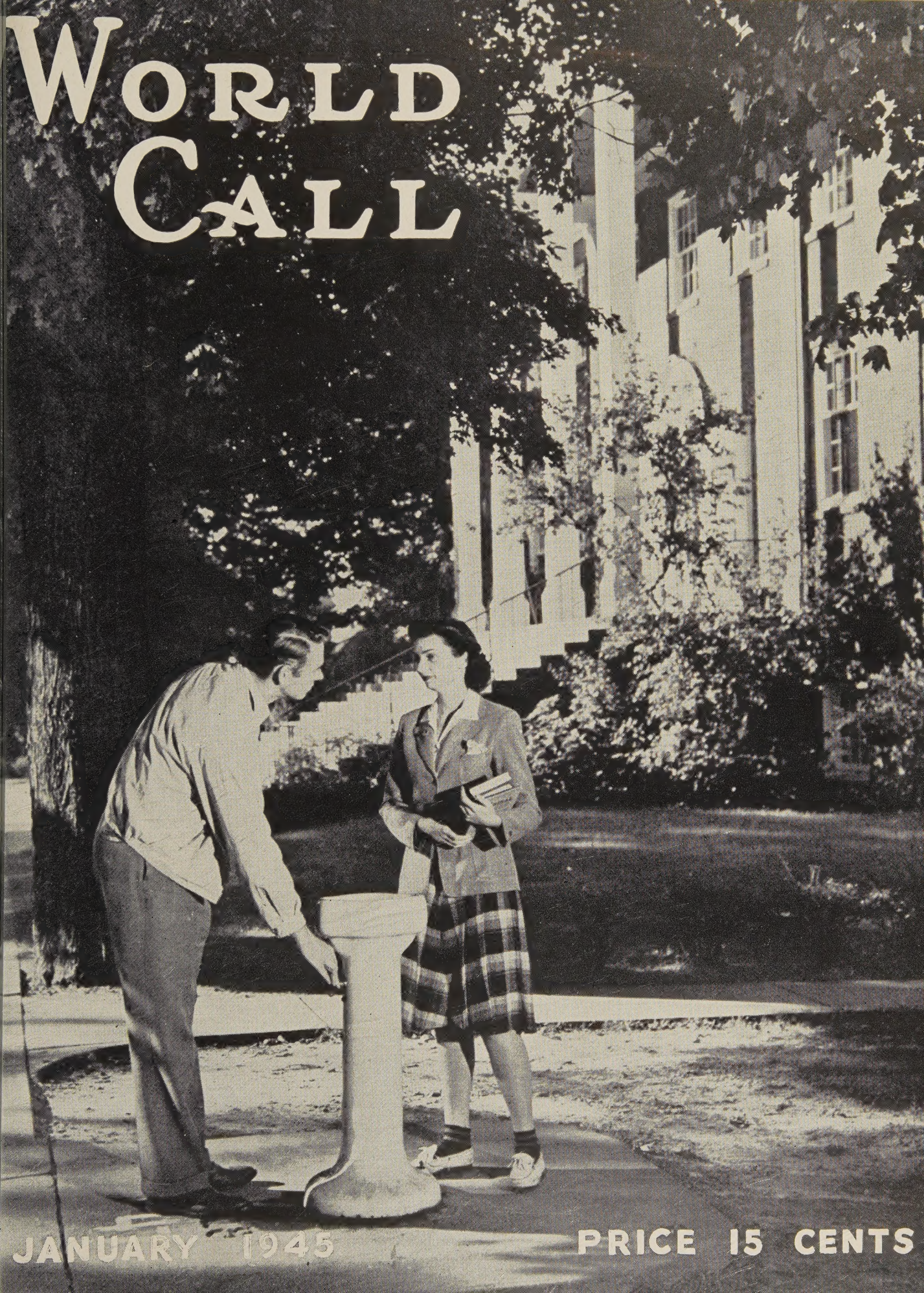
WORLD CALL



JANUARY 1945

PRICE 15 CENTS

World Call

VOLUME XXVII JANUARY, 1945 No. 1

Contents

Editorials ---- 3

Week of Compassion Section ---- 17-24

Articles

Set Free the Things of the Spirit, *by John L. Davis* 5

Graduate Ministerial Education Among Disciples of Christ, *by Stephen J. England* ---- 7

The Christian University in the Postwar World, *by M. E. Sadler* ---- 8

Dedication of Service, *by F. E. Davison* ---- 10

Home to India, *by Ruth Harner* ---- 11

Truth and the Foreign-Born, *by William C. Kernan* ---- 12

American Chaplain in China, *by Chaplain Lee E. Romine* ---- 13

Pedro Comes to White Swan, *by Orval D. Peterson* 15

Ring, Bells, Across the Snow, *by Marie Widmer* -- 26

News of the World

Eyes On the Orient, *by M. Searle Bates* ---- 2

Social Trends, *by James A. Crain* ---- 14

Marines Finance Education of Natives, *by James J. McElroy* ---- 25

Bananas and Missions, *by Chaplain Thomas M. Giltner* ---- 25

Classroom and Campus, *Edited by John L. Davis* -- 28

World Call News Room ---- 30

Echoes From Everywhere ---- 34

In Memoriam ---- 35

A Boy Who Could Say "No," *by Ethel Shreve* --- 37

UNRRA ---- 39

A Chaplain Visits Bilaspur ---- 39

Unified Promotion Receipts ---- 40

Departments

Book Chat, *by C. E. Lemmon* ---- 16

Let's Read About Southeast Asia! ---- 27

Women and World Highways, *by Genevieve Brown* 31

For Adult Missionary Groups ---- 32

Youth and Missions ---- 33

Missionary Worship Service ---- 34

Hidden Answers ---- 35

Books Received ---- 40

Circulation Corner

World Call Week

The last full week in January is known to our churches as WORLD CALL Week. The date this year is January 21 to January 28. During this week you are invited to join with others across our country in some observance of WORLD CALL as the means whereby our brotherhood's level of growing and giving is lifted to include the world. Special materials have been prepared and are yours, free for the asking.

Some churches put on a WORLD CALL play at a special church-night gathering. The new play, which includes a worship service, has a general, church-wide missionary message.

Ministers might use one of the Sunday services of the week to present some phase of the world mission of the church, and to remind people that a world-minded church must do world-minded reading.

The Official Board

A church that we know gives a subscription to each member of the official board. What an opportunity for the pastor to call attention to world affairs that should interest churchmen. Five minutes at each board meeting might so direct the reading of the board members that a new spirit of ecumenicity would be generated in the church.

Zone Numbers

Please do not fail to include the zone number in your address. The Post Office officials are very patient with us, but it would save them and us if you would be careful to write it each time.

Special Subscription Rate

The special Christmas subscription rate of $1.00 expired on December 31. The old rate of $1.25 for single subscriptions is now in force, and five or more subscriptions sent at one time will be honored at $1.00 each and eleven subscriptions can be secured for $10.00.

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Published by The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, Association for the Promotion of Christian Unity and National Benevolent Association through the World Call Publication Committee. Members: H. B. Holloway, chairman; John H. Booth, J. Eric Carlson, James A. Crain, John L. Davis, Mrs. H. B. Marx, Doyle Mullen, Virgil A. Sly, Mae Yoho Ward, Willard M. Wickizer. Space used by the Pension Fund is on a contractual basis.

Subscription price $1.25 per year, $2.00 for two years, net in advance; 15 cents per copy.

Five or more sent at one time—$1.00 each.

Eleven subscriptions sent at one time—$10.00.

Published monthly, September to June, Bi-monthly, July-August at 2700 Pine Blvd., St. Louis 3, Missouri. Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879, authorized December 31, 1925. Acceptance for mailing at special rate of postage provided for in Paragraph 3, Section 525 P. L. & R., Act of February 28, 1925, authorized December 31, 1925.

Copyright, 1944, by The United Christian Missionary Society.

Publication Office, 2700 Pine Blvd., St. Louis 3, Missouri
Editorial and executive office, 222 S. Downey Avenue, Indianapolis 7, Indiana

All communications for the Editor should be addressed to 222 S. Downey Avenue, Indianapolis 7, Indiana.

Notices concerning change of address should be mailed to WORLD CALL, 222 S. Downey Avenue, Indianapolis 7, Ind.

1945

"Whatever the tragic year ahead may hold for us, we have comfort in our church and economic security in our Church Extension annuities."

TYPICAL LETTERS FROM ANNUITANTS

"Words cannot express my gratitude and peace of mind which is secured to me by knowing that my annuity checks will always arrive on time, as long as my life shall last."

—L. R.

"I wish to express my feeling of gratitude to the Board of Church Extension for its unfailing promptness in sending my semi-annual annuity dividends through many years. I deeply regret I did not make over to you thousands of dollars I have lost in secular investments. What I committed to you will continue doing good so long as time continues."

—G. L. S.

An annuity gift of $10,000 will raise Church Extension funds to the $3,000,000 mark.

ANNUITY RATES

The annuity rate is determined by the age of the donor, or his survivor, in accordance with the following age schedule:

30-39 years—2½%	60-64 years—5%
40-44 years—3%	65-69 years—5½%
45-49 years—3½%	70-74 years—6%
50-54 years—4%	75-79 years—6½%
55-59 years—4½%	80 years and above—7%

If interested mail coupon

BOARD OF CHURCH EXTENSION **WC-1**
Missions Bldg.
Indianapolis 7, Ind.

Gentlemen: Without obligation to me, please write me and explain fully your annuity plan.

Name _____

Address _____

Date of Birth _____

Survivor's Date of Birth _____

The Threshold

Our Cover

WHAT old grad can look at our Higher Education cover picture without a tug at his heart strings? The boy and girl at the fountain are Hiram College students. In the background is the beautiful administration and recreation building. A date at Hiram is called a perch, which led Ted Robinson, columnist for the *Cleveland Plain Dealer* some years ago to write:

Contribs are still writing expressing their wish
For the column to vote for a National fish;
They're fighting amain for the ones that they like—
The goldfish, the sucker, the bass and the pike.
Then, last Saturday evening, I visited Hiram.
And the things that I heard
Brought a new runner-up for the place. In a word,
The bass and the bluegill are left in the lurch,
And the fish of all fish, by my vote, is the Perch!

Record of Ordination

The Christian Board of Publication, 2700 Pine Blvd., St. Louis 3, Missouri, has brought out a *Record of Ordination* which is superior to anything of this kind they have published before. It is made from 100 per cent rag stock and will last a lifetime. It is in booklet form and is attractively printed. There are three forms: one for "Christian Church," one for "Church of Christ," and one for state convention use. The price is $1.50.

World Call by Air

Through the twenty-six years of its existence, a complimentary copy of WORLD CALL has been mailed each month to each foreign missionary of The United Christion Missionary Society, in appreciation for the invaluable service rendered by these men and women of the outposts in helping this magazine to interpret current trends in the life of the world. During the present war the delivery of second-class mail to India and Africa has become slower and slower, while to China it has come to be nonexistent. For the year 1945, therefore, one copy each month will be sent by air mail to the mission secretary in each of these countries—one to Chengtu in China, one to Jubbulpore in India, and one to Bolenge in the Belgian Congo. Thus representatives of our missionary enterprise will have WORLD CALL available soon after its publication each month. Copies will be sent to individual missionaries as heretofore. Readers may be interested in knowing that the cost to WORLD CALL for sending these three copies each month for a year will be $132.00.

Federal Council

The Federal Council of Churches of Christ in America held its biennial meeting in Pittsburgh, November 28-30. About forty Disciples were present. The program was related to the many concerns which the Protestant communions of America have in common. Named as president of the Council for the next two-year period was Bishop G. Bromley Oxnam of the New York area of the Methodist Church. Dr. Benjamin E. Mays, president of Morehouse University, Atlanta, Georgia, was elected to the vice-presidency. Comment on the biennial meeting will be found in the Social Trends column in this issue.

World Day of Prayer

The annual World Day of Prayer will be observed this year on February 16, under the auspices of the United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y. Since 1887, when Presbyterian women met together to pray for national missions, the day's observance has grown in ecumenicity to include fifty-one countries and 10,000 communities in the United States, who will this year use the service of worship prepared by the committee under the chairmanship of Miss Margaret T. Applegarth. Four British members of the Women's World Day of Prayer Committee for England, Wales and Ireland prepared the program against their background of blitz and blackout. From their office at night, searchlights safeguarding the city suggested the theme chosen for the observance—"That we should show forth the praises of him who called you out of darkness into his marvelous light."

When the Boys Come Home

When "the lights will be on again" for us will the church help "turn them on" for the returning boys?

The Committee on War Services has prepared a manual, *The Church Mobilized for Demobilization*, which is designed to give guidance to churches as they prepare to aid these returning sons and daughters. The manual deals with such important items as: the needs and attitudes of returning servicemen and women; the church helping to mobilize the community to aid returning service personnel with re-employment, retraining, filing claims, recreation, adjustments to civilian life, etc.; the church and its ministries of worship, preaching, religious teaching, counseling, evangelism and service as aids; how to get the job done.

A complimentary copy is being mailed to every minister of Disciples of Christ about January first. Additional copies may be secured at 10 cents each. Sufficient copies should be ordered so that one can be placed in every home, and in the hands of every active worker in the church.

Begin formulating your program at once. It will be too late if you wait until "the boys come home."

Eyes On the Orient

By Dr. M. Searle Bates

FROM early autumn's optimism of the American Generals about concluding the war in Europe, and from MacArthur's bombastic communiques, there is now a reversal of feeling. Insofar as this new wisdom delays the self-interest that was rushing to shift American production and personnel toward peacetime profits and ordinary consumption, the results may be good. Long and thorough military effort must be made before peace in the Orient is possible. Further discouragement appears in continual Japanese successes which threaten the China end of the Burma Road, with the risk of prolonging the continental war. Fighting in China, Manchuria, and Korea might prove as slow and as difficult a part of defeating the Japanese Army as the entry of the main islands.

On the other side of the score must be set frequent American naval and air successes, and a politically well-managed beginning in the Philippines. In China, the Japanese are using much larger forces than in any previous moves in the interior, and their supply lines are more precarious than ever. Even though the Chinese base is none too firm, the advance of T. V. Soong, and other shifts of men and policies, indicate a determined effort to meet the emergency by deals with the Communists and by closer coordination with American undertakings. At this date (December 9), it is impossible to say whether the Japanese intrusion can be checked immediately. But one may expect greatly stiffened opposition, assisted by new troops from the north, and soon by Chinese units from Burma with the first trickle of American transport and oil products.

The Chinese cabinet changes of Soong for Kung and of General Chen for General Ho are not radical changes in ideology, as some commentators declare, but are expedients for more vigorous prosecution of the war. Readers will be interested in the new Vice-Ministers of Education, Chu Ching-nung (King Chu) and Han Lih-wu, both respected Christians. Dr. Han is from the Disciple constituency in Chuchow, and is a graduate of the University of Nanking. Recent appointments to high office include many other men of good character and of modern education, who have done the solid, unspectacular work in public service and public improvement during the past fifteen years.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* Jessie M. Trout, *National World Call Secretary*

Contributing Editors

C. E. Lemmon Edgar DeWitt Jones James A. Crain John L. Davis

VOLUME XXVII JANUARY, 1945 NUMBER 1

Religion in Education

THE expanded program of ministerial enlistment and training at Bethany College, which has recently been announced, illustrates vividly the dominant trend in higher education among Disciples of Christ today. There is in the colleges a wise, considered, and informed sense of commitment to the aims and principles of the movement which produced them. It is a sense of commitment, however, which wells from no mistaken loyalty to sectarian tradition, but rather from the discovery which all experience in higher education illustrates—that education, when its relation to religion becomes merely casual or dormant, inevitably grows sterile and vapid.

By adding Dwight E. Stevenson, Harry L. Ice, and James Blair Miller to the faculty during the past year, Bethany has, or will have when Professor Booth returns from service as a chaplain, a staff of five competent men in religion. By allocating $20,000 to underwrite the new program, toward which the college and the churches will contribute equal amounts, its high quality and continuing progress is assured. Here is indeed a development for which the churches have been looking and to which they have already pledged enthusiastic support.

PERHAPS the most novel and promising feature of the Bethany program is the work of the new Director of Ministerial Training, Dr. Harry L. Ice.

It has long been recognized in public education that prospective teachers must have more than theory in their preparation. They must have actual contact with boys and girls and experience in teaching in the public schools under the most competent supervision. Unsupervised student teaching leads only to formation of bad teaching practices and habits, usually derived from the student teacher's unconscious attempts to imitate his own instructors. Such practice teaching is worse than none, since it not only confirms the beginning teacher in his worst habits, but is exceedingly harmful and unfair to the pupils whom he uses as guinea pigs.

All of these facts, learned through years of conscientious and expensive experiment in public education, apply with equal force to the training of the young preacher. That Bethany has recognized this fact and has bestirred herself so energetically and generously to adjust her program of ministerial training to it, heralds a new day in the relationship of the churches and their educational institutions of all types.

UNDER such a plan, Bethany at once will make the following contributions:

1. Recruitment and enrollment of ministerial students will be accelerated.

2. Many youth who have been forced by economic reasons to choose non-accredited, poorly equipped schools for their ministerial training will now find it possible to go to Bethany or to our other accredited colleges where liberal scholarships are provided.

3. Town and country churches will feel immediate benefit and encouragement in the work of student preachers whose program in the churches will be carried out under the supervision of a gifted and experienced minister.

4. The department of religion will find new prestige and effectiveness on the campus and will make its influence felt throughout the curriculum.

5. Bethany in this way symbolizes for herself and for other affiliated colleges, which are working to accomplish the same ends through varying means, her devotion to the original purposes for which our schools were founded.

It is an inescapable fact, as President Hutchins, who is quoted in an article by Dr. John L. Davis in this issue, has pointed out, that since philosophy, science, and religion must be lived together, they must be studied *together*. And the student must integrate them in his own life *as a student*. No ministerial student can receive adequate preparation for his calling in an institution which is not devoted to philosophy and science. It is equally true that no student, ministerial or otherwise, can find adequate preparation for life in an institution in which religion is not made coordinate with philosophy and science.

Southern Regional Council

THERE is hope, we believe, in the proposed program of the Southern Regional Council, at least a suggestion for a practical, bi-racial approach to the interracial situation. The most distinguished civic and religious leaders of the South join in this Council in a program of research, education and of forthright opposition to injustice and neglect in this field.

The Council had its inception in the famous "Durham Statement" in which 78 of the ablest Negro leaders from twelve southern states sought to answer the question, "What Do Negroes Ask of America?" Since this statement, friendly and reasonable in tone, was addressed to the white South on October 20, 1942, it was natural to expect a response from representatives of the great body of intelligent southern citizens of that race. Such a response was made public on April 8, 1943, in a statement issued over the signatures of 241 men and women "in the front rank of the South's religious, cultural and business life." It was after this constructive and frank exchange of views that representatives of the two groups took steps which led to the organization of the Southern Regional Council, with headquarters in the Standard Building, Atlanta. An excellent pamphlet summarizing this significant movement has been issued by the Board of Education of the Methodist Church, 810 Broadway, Nashville, Tennessee, and is available free of charge in single or multiple copies.

"Your Daddy Did Not Die"

DANIEL A. POLING, president of the International Society of Christian Endeavor and pastor of the Baptist Temple at Philadelphia, is nothing if not a warm, friendly, wholesome person. These qualities of Dr. Poling were never more apparent than in his recent book, *Your Daddy Did Not Die,* written to his little grandson, Corky, after the year-old lad's father, Chaplain Clark Poling, lost his life when the transport *Dorchester* was torpedoed and went down in iceberg water off the coast of Greenland. Clark Poling was one of four chaplains—two Protestant, one Catholic and one Jewish—who gave their life-jackets to soldiers on board the sinking ship and were last seen on the deck of the ship, standing hand in hand, praying for the safety of the men they had served.

The word confirming the death of his son came to Dr. Poling in London. He sat down and wrote a letter of infinite tenderness to his son's son—a letter later expanded into this book in which he recreates Clark Poling's life for a little boy who will never remember his father. It was a beautiful thing to do and the result is a work of artistry, simplicity and sincerity. It makes the life of Corky's father one of radiance and triumph, rather than of mere tragedy and is written "in the hope that it may have a message for other Corkys and Susans and for other 'Pretty Mummie Bettys.'" It is a book that reveals not only the winsome and gallant young chaplain, but also his father, the author, at his best.*

**Your Daddy Did Not Die,* by Daniel A. Poling, Greenberg: Publisher, New York 17, N. Y. Price $2.00.

Leadership of the Federal Council

BOTH on the part of the public and of the people of the churches the response to the election of Bishop G. Bromley Oxnam of the Methodist church to the presidency of the Federal Council of Churches of Christ in America has been one of enthusiastic approval. This office, which is probably that of greatest distinction and influence in the cooperative life of American Protestantism, will in the next two years place exacting demands upon the man who holds it. We do not know of a single leader among the churches comprising the membership of the Federal Council to whom we could look more confidently for the high quality of leadership which our times will require than Bishop Oxnam. A vigorous man, in the very prime of his distinguished career, he possesses many of the qualities of heart and mind which characterized the late Archbishop of Canterbury, Dr. William Temple. A man of deep sympathy and of great vision, he has the courage, judgment and executive ability with which to carry high hopes through to realization.

In the election of its new vice-president also the Council made a wise choice. In naming Dr. Benjamin E. Mays to that office it has done far more than honor a representative of the Negro churches of America. Dr. Mays, a Baptist, who came to the presidency of Morehouse College in 1940, following six years as dean of the school of religion of Howard University, is a man of scholarly attainments and of rare personal charm. He has participated in various international conferences—Stockholm, Amsterdam, Oxford, and elsewhere—and always with a sense of dignity and perspective that has reflected honor upon the people of his race and of his religious communion.

Elected to office with Bishop Oxnam and Dr. Mays were Dr. Glenn Roberts, representative of the Society of Friends, who was chosen as recording secretary; and Mr. Harper Sibley, distinguished Protestant Episcopal layman who was named for a second term as treasurer.

THE Federal Council is in good hands. With its newly elected officers and its highly competent staff, headed by its general secretary, Dr. Samuel McCrea Cavert, it faces unparalleled opportunity in the years just ahead. Through it the churches can do together what none could hope to do alone in helping determine the nature of the peace and the character of life in the postwar era. In these and in other areas of life there is need for the contribution of the Christian religion, with its historic emphasis upon the value of the individual and the primacy of human rights. The churches of America dare not fail to give to this agency of their creation the fullest degree of support required in this crucial period.

Set Free the Things of the Spirit

By JOHN L. DAVIS*

MANY people are in the grip of the paralyzing idea that peace and world order await them in the future when the war is over. But there will be no order except that which we build on foundations which we are now, whether we know it or not, constructing.

Many people are also guilty of the same type of thinking in education. They talk of democracy and world order without realizing that both derive their fundamental concepts—their foundation ideas—from religion. Schools in which religion does not function can neither prepare persons for highest citizenship in democracy nor lead them to appreciate and work for world order. In a world in which technological progress and production of all material needs of life have reached amazing levels, conquest, slaughter, famine, and pestilence—the four horsemen—still ride unchecked through the world. Our agony, as Margaret Slattery has so truly said, is the result of moral failure. And her analysis is equally true:

"We have had Bigger and Better in the realm of things, but we have failed in the realm of the spirit. Again and again in his dealings with his fellow men and fellow nations, man has set aside honesty, honor and good will and unleashed a passion for power and a greed for possession seldom, if ever, equalled in his history. To do its utmost to release moral and ethical standards and to develop spiritual powers is required of the church if in this awful hour it is to save its soul. If it is to lead men and nations into a social order where the things of the spirit can be set free to play their parts, it must create a trained body of youth dedicated to the Christian philosophy of life with standards and ideals that will maintain a moral society in which men can live.

"In the Christian college at its best, the home and the church have a mighty weapon against the behavior standards that have plunged the world into the darkest night of its history."

If the Christian college at its best is a mighty weapon of the home and church against the forces which will destroy them both—and in all my travels and contacts with church people I have yet to find one who would not agree with Dr. Slattery—then reason should lead all great communions to examine closely their programs of Christian higher education at this pregnant hour. This is especially true of Disciples of Christ, a people whose eyes are fixed on the future and whose high faith in man's essential capacity for growth and development is unlimited.

As a movement, Disciples have believed from the beginning that they must take the whole of man and of society as their province. They therefore established liberal arts colleges in which religion should function in every area and in which the Bible should be used as any other essential textbook. They rejected from the beginning the idea that the church should be responsible only for the education of ministers or that ministers alone should study the Bible and religion. The founding of so-called independent Bible colleges was, therefore, a late development in our history which arose when men had grown fearful of the implications of our principles of individual freedom and unhampered search for truth. In the founding of Bethany College, Alexander Campbell voiced ideas which were substantially the same as those in this recent statement of Robert M. Hutchins, President of the University of Chicago:

"Professor Whitehead has said that philosophy, science, and religion express three factors belonging to the perfection of human nature; they can be studied apart but must be lived together. Separating them for purposes of study in no way intimates that they must be lived apart or that one who recognizes them as different objects of study is in favor of splitting man in three.

"But my fellow travelers and I go farther than Mr. Whitehead. We hold that because philosophy, science and religion must be lived together, they must be studied together. Recognizing the analytical distinctions which must be made among them, applying the different methods appropriate to each, we insist that the student, recognizing these distinctions and applying these methods, must live these three factors together as a student and begin, as a student, their integration in his own life."[1]

We are considering here the Christian college *at its best.* Actually, in recent years at least, the church has often seemed more interested in the college which was engaged in a fierce struggle for survival than in those which are solidly established and in no immediate danger of collapse. The record of giving through church budgets to our colleges shows clearly that our best endowed schools often receive least from the church in financial support. Perhaps both college and church are responsible, but it is a condition which should be remedied at once.

When we take a long look at our total program of Christian higher education, we find much encouragement.

There are twenty-six institutions of higher learning in the Board of Higher Education, seventeen of which were included in the statistical reports of the Board for 1924 and 1944. These schools, therefore, furnish us with an excellent comparative study. Have our Christian colleges and foundations made progress over the twenty-year period (ten of which were depression years)? The answer is yes—very definite and decided progress in all respects except one. Their total income from all sources increased from $2,084,503.68 in 1924 to $3,850,305.52 in 1944. Total endowment increased from $7,228,928.24 to $17,302,190.28, and gross assets from $15,151,791.91 to $34,361,448.95. Total enroll-

*Dr. Davis is executive secretary of the Board of Higher Education of Disciples of Christ.

[1]*The Christian Century,* November 15, 1944. p. 1316.

ment was 9,606 students in 1924 and 8,249 students in 1944—a decrease, but in the light of the effects of war on college enrollment generally, a very encouraging number. Ministerial students (all full-time Christian service students) also show a decline from 912 in 1924 to 844 in 1944; but here again the lower figure represents a significant gain, for not only have we lost more than 150 ministerial students to combat units of the armed services but the 1924 total was swollen by large numbers of religious education students while the 1944 figure is composed principally of men who desire to preach.

When we look at the income from churches, however, the picture changes. These seventeen institutions received $92,138.07 from churches in 1924, but only $80,967.43 in 1944. When we stop to reflect that income from all sources practically doubled in the twenty-year period and that income from churches actually declined by $11,170.64, we see how grave the situation is. On a percentage basis the outlook is darker still, for the churches provided 5.2 per cent of all income received by the colleges and foundations affiliated with the Board in 1924, but only 2.2 per cent of all income received in 1944.

All of this means that the church, while providing more for her own program at home and abroad, has actually reduced her monetary support for higher education. The colleges, on the other hand, have received more and more financial support, but an increasing amount of it has come from sources outside the church.

Here is a trend which neither the church nor the Christian college dare permit to continue. No vital relationship can long be maintained on such a basis. The whole character of church and college will inevitably change when they have only casual relationships with one another. The church cannot make its fullest contribution to society or to the individual without a significant place in higher education; and the Christian college assuredly will find itself maimed and anemic if isolated from the church.

This dangerous trend, however, has already been reversed, for, although income from churches was still low in 1944, it was substantially higher than in 1943 or 1942. In some instances where churches and colleges have become thoroughly aware of their mutual aims and needs, giving from churches increased significantly over 1942 and 1943; and at present the movement initiated by the Board of Higher Education in 1942 to lead churches everywhere to include the colleges and foundations in their annual budgets is gaining momentum.

When the index of giving to colleges by the churches is spiralling downward, it means that, (1) the churches no longer believe that the colleges are significant and essential for their purposes; (2) that they are no longer doing the work for which they were established; or (3) that the churches are uninformed about the colleges, and are, therefore, indifferent and are putting their money into other causes and projects. From observation, I should say that the first of these points plays little part in the thinking of our churches. There are many churches in the second group, however; and among them the independent Bible colleges find zealous and generous support. Many of these churches fail to face the fact that the Christian liberal arts college and the foundation at state universities assume responsibilities which no other type of school can meet.

The great majority of our churches are not as adequately informed about our program of Christian higher education as they are about the other missionary and benevolent causes of the church. Part of the responsibility for this condition must rest with the colleges and the Board of Higher Education, but pastors and churches must also assume responsibility for it. When we really believe in the significance and essential character of Christian higher education, we will do more than observe Christian Higher Education Day on the third Sunday in January each year. We will consistently inform our people about it.

The undergraduate student, whether he plans to be a minister, an engineer, a physician, a lawyer, or whether it be nursing, homemaking, religious education or social work, must have essentially the same attitudes and ideas if he is to function effectively as a Christian. Only the Christian school which takes the whole man and the whole of society as its province really believes this and builds its program to accomplish it. To such schools then must go our zealous and whole-hearted support. These alone can develop in their students the character traits which Dr. Harry Emerson Fosdick in his fine book, *On Being a Real Person,* has so clearly described:

". . . a real person, maturely developed, is not egocentric. He has objective interests; he cares for other people for their sakes; he discovers causes and values for which he lives and might even die; he habitually forgets himself in creative work; the richest values of his life lie not so much in what belongs to him as in persons and interests to which he belongs; his enduring satisfactions are found in letting himself go for aims outside himself; and as Jesus said, he finds life by losing it. Thus discovering objective values, interests, and aims, he is pulled together into coherence and unity by his outgoing loyalties."

Only the best is worthy of our Christian youth. And only the Christian college at its best is adequate to set free the things of the spirit for them.

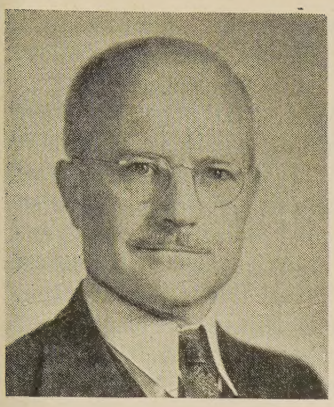
So Much—With So Little

IN THE Board of Higher Education are nine Bible Chairs or Christian Foundations. They had a total income of only $36,904.08 in 1944, and of this the churches contributed less than thirty per cent, but they do an amazingly effective work.

Without such institutions the church has no way of placing religion in the activities and programs of study of our state universities. And thousands of Christian youth attend these schools annually. They develop rapidly there in science, literature, and philosophy, but tend to make no corresponding growth in religious knowledge and attitudes. Through the Bible Chair, however, religion becomes a part of their studies and, in most cases, such courses receive full credit by the university. Separation of church and state must never be allowed to mean separation of education and religion.

Graduate Ministerial Education Among Disciples of Christ

By STEPHEN J. ENGLAND*



Stephen J. England

THE development of ministerial education among Disciples of Christ has followed somewhat the pattern for the education of the physician. At first, the young doctor would sit in the office of an older practitioner and observe and read. The next step was provided by the medical schools. At first, many of these offered a brief course of study, open to anyone who cared to enroll. The course of study provided in this period was probably no more difficult than that of a modern, well-staffed high school. The next step was to make the medical school of college rank, and to require the completion of high school for entrance. The present custom is to require a rigid premedical course, of college rank, for entrance to medical school; while many schools require the completion of a full four-year college course.

A similar development has attended the education of ministers among Disciples. One of the earliest schools was Alexander Campbell's seminary on the banks of the Buffalo. It was probably about as difficult as a modern high school. On the frontier, preachers frequently prepared themselves by reading the books of some man already preaching, receiving some help from him in sermonizing. A little later, we began to found colleges. The earliest of these institutions were in Kentucky and Virginia. They provided a four-year course, in which the liberal arts predominated, although Alexander Campbell set a fashion which has never died when he made the Bible the textbook in the college which he founded. In those days, ministers were expected to know the Bible fairly well from study at home and in church. The college education fitted them for discourse to the cultured of their communities.

More Specialized Training Demanded

As time went on, the minister demanded a more specialized training. For a time, the need was met by establishing schools, institutes and colleges devoted to the one specialized task. Entrance requirements in the beginning were very low. Presently most of them grew to the point where they required completion of high school for entrance to the ministerial training course.

The demand for further training was revealed in many ways. One of the most forceful was the fact that many of our young ministers, having finished the four-year college course, began attending graduate seminaries provided by other religious bodies. When this time came, the need for similar graduate schools among ourselves became evident. The need has been met. At the same time, many of the other types of schools, of undergraduate rank, are still flourishing among us and doing good work.

Graduate Schools of Religion

There are many reasons why the education of the ministry at the graduate level has become increasingly popular among us. The church demands higher education for its ministry, partly because the general level of education is rising, and the church does not want to lose prestige in the community. Schoolteachers, lawyers, engineers and business people are the products increasingly of both college and professional school. If the ministry of the church is educated less thoroughly, the church is likely to lose some of the confidence of the people it serves.

A second reason why higher education for the ministry is growing is that there is an increasing specialization in every field. The sum total of human knowledge has increased so greatly that no person can possibly grasp all of it. The frontier days, when every settler knew a little surgery and a little law and a great deal of farming and hunting, are mostly in the past. Our civilization demands the specialist in every field. The schoolteacher no longer practices medicine as a side line, and the preacher is expected to be as competent a specialist in his field as is every other member of society. Only higher education can train the specialist. The graduate seminary provides the specialized training.

A third reason for the graduate seminary is the amazing scope of detailed information required in the service of the modern church. The principal task of the minister is still, as it has always been, to preach. But the task has grown with the passing of the years. It is more difficult to be a prophetic preacher to a modern, highly educated audience than it has ever been before. The fundamental religious needs of human nature have not, of course, changed. It is merely that the preaching minister must know better how to meet these needs, in a generation more filled with doubts and perplexities than any previous generation in all history.

Resources Needed by the Minister

The minister must also be, in some sense, a priest. It is his business to conduct public worship. Using all the resources of music, and with the skilful arrangement of the elements of the worship service, he must exercise the art that leads men and women into the very presence of God. In his personal contacts with his people, he must learn from the psychologist how to become a counselor to those in distress, using this knowledge to bring them to Christ for healing. Since the church of today is engaged in a complicated busi-

*Dr. England is dean of the College of the Bible of Phillips University.

ness, the minister must know how to manage an organization; keep a staff of employees usefully busy; and lay out plans for the entire membership that they may all share in the work of the church. He must know enough of business that he can keep the church's finances from entanglement. He must be something of a specialist in a very specialized field of education, for the modern church does much of its work by means of education.

The minister is constantly being called on to lead special projects for his church. He must know how to launch and carry on a campaign for a building, raising the funds and arranging for the proper erection of the structure. He must be able to plan and carry out a program of evangelism, for on this the church's ongoing life depends. He must be able to instruct his people in stewardship, lest they lose their souls in the material wealth of our generation.

In addition to the general and special abilities, the minister must be able to deal with all sorts of special groups. There is one program for women's groups, another for the young people, and still another for the children. All must be coordinated into the general program of the church. The minister must know the cooperative work of his brotherhood, and how his church fits into the program. He must manage relations with other churches of his community, maintaining Christian fellowship without the sacrifice of his own convictions.

The magnitude of the minister's task is added to by the fact that he must be not only the highly trained specialist, but must also be at home among the educated and cultured people of his community, who are not specialists in church management. It is for this double reason that the ministry of the modern church is approving the education of the four-year college plus the three years of the graduate seminary.

Disciples of Christ have risen to the needs and have provided a program of graduate education for their ministers at six schools, all of which are members of the Board of Higher Education of Disciples of Christ. In alphabetical order, they are: Brite College of the Bible, Texas Christian University; Butler University, School of Religion; College of the Bible, Lexington, Kentucky; Disciples Divinity House, University of Chicago; Drake University, College of the Bible; and Phillips University, College of the Bible. The measure of support, by both churches and ministers, is indicated by the enrollment. The last report showed 348 students enrolled in the six graduate schools.

From the viewpoint of the public, the demand for the more highly educated minister is illustrated by an incident in the experience of the writer. Some years ago, he was serving as *ad interim* minister in a small community. In the course of calling, he visited a young physician, recently graduated from medical school and still more recently a resident of the place. A brief conversation revealed that the minister had more education, and of a more highly specialized character, than did the physician. At this point, the doctor visibly thawed out and said, "I think I'll come to hear you preach. I don't mind attending church if I think the minister knows as much about his business as I do about mine." The judgment, whether just or not, is no doubt that of many persons, and is perhaps the strongest reason why the Disciples, like many other communions, are providing a higher education for their ministry.

The Christian University in the Postwar World

By M. E. SADLER*

THE MAJOR business of the Christian university is to be Christian. This is always its major task. Conditions in the postwar period will only serve to make this task more urgent. Actually its only sufficient raison d'etre is that it will be distinctive and unique in its religious emphasis.

Even when a church-related institution wants to do so, it can seldom compete favorably with the great tax-supported and heavily endowed private schools if it tries to do the same type of thing they are doing. It can attempt and achieve something different. That difference must be in the field of religion.

Many Christian universities are located in large cities from whence they secure a considerable proportion of their enrollments and some financial support. Sometimes this is given as an excuse for the secularization of the church-related school's program. Strange reasoning: by what logic should those who are leading in the school conclude that young people who come from a particular city need creative and constructive religion less than the young people who come from other communities! The fact that a school is located in a large city and draws most of its students and some of its financial support from the local community makes it imperative that its program of religion be lifted far above sectarianism or narrow denominationalism. In such a situation students in large numbers come not only from the major Protestant groups, but also from the Catholic and Jewish faiths. No matter from what religious group nor from what community they come they all need to understand and appreciate the essential and integral place and function of religion in American culture; should know that religion has its roots in human nature; should understand the major lines of religious development in the ongoing life of the race; should appreciate the contribution which organized religion has made, is making and can make to man's quest for orderly, just and abundant life; and above everything, they should be given an adequate chance to develop an intelligent, constructive, creative, personal faith.

*Dr. Sadler is president of Texas Christian University and of the Board of Higher Education of Disciples of Christ. He is also president of the International Convention of Disciples of Christ.

The Returning Soldier

In the experience and opinion of the writer, the returning soldiers will not create a serious demand for the Christian university to swerve from its major objectives. Many of these veterans will need briefer courses than are usually covered in the four-year college plan. Probably most schools are already arranging briefer curricular patterns to meet the varied needs of these men and women. It will not be possible to do as much as should be done in religious emphasis if these students stay for only one or two terms. But if religion is the focalizing core for the total program of the school, something can be accomplished for these students even though they stay but one or two terms.

In connection with the education of returning soldiers, the Christian university will need to exercise care at one or two points. There will be a tremendous demand for brief, superficial technical courses. It seems that it would be wise for the Christian school to remember that its objectives are tied up with broad, liberal education. If the surmises of the administrators of veteran education are at all accurate, there will be more students in some sections of the country than all the colleges and universities can handle. The Christian university should select those who need and want the type of education it offers and let all others go to the institutions which are willing to give narrow, specialization training. There should be no effort to compete with such institutions. Liberal arts education has been and must continue to be the major safeguard of democracy, and the church-related colleges and universities constitute the major reservoir from which this type of education must be drawn. This is not to say that the Christian university should not give technical education. It should. But all of its education in all fields should be designed to develop persons of broad understanding and sympathies; persons who are able to weigh issues and see relationships; persons who have a sense of obligation for the common good; and persons who have mental alertness and moral integrity.

Quality not Quantity

Another postwar problem confronting the Christian university is the question of size. Many indications point to the possibility of greatly increased enrollments. For the sake of the fees, these schools will be tempted to enroll more students than can be provided for adequately by the resources available. To safeguard against this temptation, the Board of Trustees of Texas Christian University has decided to set the maximum enrollment at 2,500—only 110 more than it had during the year which closed June 30, 1944. It is attempting to increase greatly its resources, but it does not believe that it can secure sufficient funds to provide first-class education for more than 2,500 students. *It has definitely adopted a policy of quality rather than quantity education.* Intimate personal contact between the Christian teacher and the student is the Christian university's basic method for accomplishing its major objectives. Its effectiveness will decrease as the teacher-student ratio increases.

The postwar world will demand more, not less, emphasis on vital religion.

Religion in Tax-Supported Schools

As organized religious groups grow beyond narrow sectarianism and our people become more intelligent, increasing attention will be given to religion in tax-supported schools, colleges and universities. This trend should be heartily welcomed and encouraged by those who are interested in Christian education. However, when these tax-supported institutions do all they possibly can based on an intelligent conception of religious freedom, there still will be an urgent need for colleges and universities which are Christian, not just in name, but in reality. The survival and continuous enrichment of American democracy demands the presence of some institutions which do actually major in wholesome, creative religion. These institutions will differ from any tax-supported institutions in that their major objectives will be the development of persons who understand, appreciate and actively participate in religion. They will differ from other institutions in that an honest and continuous effort will be made through faculty conferences to develop an intelligent, fruitful religious faith as the focalizing core of the total program.

Christian Teachers in Every Classroom

Probably the most distinctive feature of such schools must be the employment only of religious persons as teachers. No rank or distinction on any other score should be sufficient to secure a place on any Christian university faculty unless the person under consideration is positively and actively religious. Of course, there is no such thing as Christian and non-Christian Physics. But it makes a world of difference whether the Physics course is taught by a wholesomely religious or nonreligious person. The Christian university which is seriously concerned about its unique mission will see to it that all courses are taught by persons who are religious. It will attempt to develop a Department of Religion which will be staffed by first-rank scholars. This department will offer many majors and minors which will seek not only to acquaint the student with the field of religion, but also to show him the relationships between religion and other fields of knowledge. For example, several courses in religion should be essential phases of the offerings in other departments, and many courses in other departments should become integral parts of the curricular patterns in the Department of Religion.

One of the most hopeful current trends in the whole field of higher education in America is the serious and intelligent attempt being made by church-related colleges and universities to rediscover and re-emphasize the function of religion in their program.

The educated class is the influential class. From this class must come all the teachers, all authors of textbooks, all framers of educational policies, the leaders of thought, and the leaders in all learned professions. Shall this class be Christian?

—Dr. F. H. Gaines,
Founder of Agnes Scott College.

Dedication of Service

By F. E. DAVISON*

HAVE YOU ever tried to measure the potential power of a single church? What could a church of 800 accomplish if all of its members were committed to lives of service? Think of it—three hundred women, two hundred men, one hundred young people, and one hundred boys and girls, all engaged in active Christian service, while another hundred of the aged, the sick and the shut-ins support the work of the seven hundred with fervent prayer. Such a church could start a new church of like size every three years—it could through its good work capture the imagination of an entire city. A country church of even half the size possessing complete dedication could transform the life and the spirit of the countryside.

Instead of preachments let us look at some notable examples—examples taken not from the clergy but from the laity—not from works of fiction but from the present-day program of Christian service in churches of Disciples of Christ.

Case Number One

P. J. R. was a professor in a great university, chairman of the state commerce commission, editor of a journal in the field of economics, and the chairman of a number of important committees in his state and city. But he found time to give real service to his church. He was an active elder, chairman of a finance committee, adviser of young people, and in addition served for a period of time as president of the city-wide organization of his brotherhood. How did he find time? He did not *find* the time but he *made* the time. He knew how to put first things first because his life was dedicated.

Case Number Two

A. H. M. is a man past middle age, and is the head of a large business concern. He has one artificial limb and sight in only one eye. His frail body is subject to many aches and pains. For fifty years this man has given more than one-seventh of his time to the church. In his city he is known as a leading churchman whose mind has given leadership to all worthy causes and whose hand has always been extended in Christian mercy to the suffering and the needy. He has often been away from his business and his home for days at a time serving on important boards and committees of his brotherhood and always giving wise counsel and aggressive leadership. If one would know what dedication to service means let him look at A. H. M.

Case Number Three

B. H. is a woman of very small stature who stands very high in the religious life of her city. Aside from being a faithful attendant upon all the services of her church and interested in every good cause in the community, B. H., for more than a half century, has taught the little children of her church school. She is handicapped in body and suffers pain every waking hour; but through dedication to service she has learned how to rise above her handicaps and to greet her pain with a contagious smile. Some who were in the Beginner's Department years ago now bring their grandchildren to Miss Bessie's department to receive the same inspiration they have received across the years from this little woman. B. H. has found that faithful service brings its rich rewards in sincere and lasting appreciation of those who are served.

Case Number Four

K. C. is a woman who has not only her home duties but also wide interest in the community life. She finds time to give many hours each week to her church. These hours are spent in calling on new people, in the homes of the sick and the distressed, doing the work of an evangelist, and always pouring oil on troubled waters. She knows the fine art of taking second or third place, but when necessary she can step to the front and give splendid leadership to any meeting. The secret of such a life lies in the fact that she has dedicated her time and talents to her Christ and her church.

Case Number Five

L. N. B. is a very successful businessman who read the book *Magnificent Obsession* soon after its publication. The book made a profound impression upon this good churchman. Across many years L. N. B. has been engaged in good works. Some of these deeds are known but most of them are unknown to others. During the past quarter of a century he has perhaps given more money to Christian causes than any other Disciple in the large city where he dwells. His is a dedicated life.

Case Number Six

B. W. is a V-12 trainee 200 miles from his home. His courses of study are many and difficult, and his free time is very limited. However, this P. K. (preacher's kid) finds time to attend church in the community where he is stationed, teach a class of Junior boys, sing in the choir, and give leadership to a group of young people each Sunday evening. Herein lies the story of another consecrated life dedicated to the service of the highest and the best.

In the light of these six cases, what shall be said to those who are always too busy even to attend church, much less represent it in community avenues of Christian service? What shall we say to those women who are more interested in arranging their furniture than they are in building character? What shall we say to those young people who hide behind the excuse of homework and limited time? We can remind them that Jesus came not to be ministered unto but to minister. We can suggest that when they have really been with him they, too, will perform miracles with their time and their service.

*Pastor of First Christian Church, South Bend, Indiana.

Home to India

By RUTH HARNER

Typical street scene, women marketing wares in India

Editorial Note: Ruth Harner was born in India, the daughter of Mr. and Mrs. Frank Harner, missionaries to that country from 1916 to 1932. Miss Harner returned to the United States to complete her education; after a course of nurses' training at Johns Hopkins, was appointed to serve in the Bilaspur Hospital in India. She left the United States in February, 1944, and arrived in India in August.

KUTSIE," my blue-eyed, black kitten was very much amazed by the strange country of India. She had been born on the ship and had come ashore in an officer's pocket. Land, as something solid to walk on, was unheard of to her. Her first days ashore were an amazing and terrifying experience. The sound of the horse-drawn Victorias and the weird music of a wedding across the street kept her awake at night. She peered through the window with wide eyes at the monstrous, noisy black crows which were lots bigger than she was. And when someone put her on the ground with its green grass, towering plants and brilliantly colored tropical flowers, she laid her ears back and scooted for the house as fast as she could go!

Land on which I expected to stay with some degree of permanence was a strange thing to me, too, after five and a half months of sea voyage on three different ships and the uncertain waiting between each one. India was the tenth different country where I had landed! But to me it was a familiar place and not half as different as people told me it would be after twelve years away from it. The dark-skinned women in their variously draped and always colorful saris looked perfectly natural. The woman squatting beside her basket of oranges and mangoes at the edge of the sidewalk, and the ragged beggar with his bowl weren't a bit strange. I had to stop and say to myself, "Hey, this is something you haven't seen for twelve years!" The only things that were really different were the U. S. Navy sailor and a Marine from Pittsburgh who were guarding the gate to the docks, and whose wide grins at seeing Americans drew us away from the man who asked to see our passports!

I had my first lesson in paying coolies before we even left the docks. I gave a rupee to the head one in the presence of the second. The third who had helped with luggage could not be found. Later the second came to me and said,

"Miss Sahib, we didn't get any bakshish."

I said, "You saw me give it to the other man."

"Yes, Miss Sahib, but he kept it all," which is what I should have expected! But I was so thrilled when I found that I understood him easily although he was speaking Hindustani, that I gave him more money with hardly a struggle.

One day I went wandering through the bazaar looking for some big, white flowers which I didn't find. But I found plenty of interesting stores, the kind that have all their wares spread out in an open booth so that you can see everything they have to sell without bothering to step inside a door. I lingered near the candy shops to feast my eyes and smell the tempting odors of the amazing array of sweets. The "jelabis" especially tempted me. I'd been longing for one of the sweet, sticky "pretzels" ever since I'd gone to America. But I remembered too well the order we were given as children never to buy any food in the bazaar unless we watched it being cooked and it was still hot. The flies like it, too, and don't bother to buy it before tasting!

I saw the tailor sitting cross-legged in the center of a rug on the floor of his booth with his Singer sewing machine before him and cloth piled around. The cobbler was selling a pair of gold-edged leather sandals from the seemingly endless supply hanging on his wall to a woman in a pink sari. I watched the owner in the flower and grain booth fashion some intricate tiaras of waxen white flowers for girls to wear in their shining black hair. I smiled at the children playing in the streets and listened enviously to the people buying their food and paying only after loud and cheerful argument. I shall *never* learn to bargain without an awful feeling of guilt.

The train trip to Bilaspur from Bombay was very

Nurses at Jackman Memorial Hospital, Bilaspur, India

comfortable, but only because everyone had insisted that I must get a second-class reservation. And I soon saw why! Trains in America are crowded now; they've always been so here in India. But I've never seen them like this before. There are always religious "melas" being held someplace and crowds and crowds of people always go to them. I watched a policeman pulling people and luggage out of the windows of a third-class compartment because they were already sitting three or four deep; the aisles were filled, people were sitting on the upper bunks, and the ones on top were in grave danger of falling out. The doors are seldom used because three or four men can hang on the steps and people usually climb in the windows anyway.

The countryside was beautiful due to the monsoon rains which had brought a never ending variety of shades of green. We passed intriguing villages partly hidden in groves of trees, whose mud walls and thatched or tiled roofs hid their secrets from our inquisitive eyes. And toward evening I saw again the unforgettable sight of the blue haze which comes from many fires in the villages where the evening meal is being prepared, and settles softly around each grove of trees.

Everyone writes home about the ubiquitous Sacred Cow and how it wanders around impeding traffic and eating the groceries in the bazaars. But they do serve a useful purpose, too. With the water buffaloes, the cows are used in every "mechanical" operation from pulling plows and raising water from the wells, and threshing grain, to supplying milk used in many ways in cooking. The Indian landscape is almost never without an oxcart.

Arriving at Bilaspur was the most fun of all. The train, for a wonder, was on time and the missionaries almost got there too late. It was good to see so many friends again and they treated me to the most delicious teas and dinners! The first one was an Indian *khana* when we had some good hot curry and rice. They knew that I'd like that, being a "mish kid!"

I've met even more of the Indian friends I had known before; some of the nurses, Dr. Moti Soloman, our only Indian woman doctor, who looks even smaller than she used to; Nurse Rosie and Robert Ali, whom I knew as "Robert Driver." I thought then that Robert could do anything—and seeing him work now, I'm still pretty much convinced of that! So many folks ask me about Mother and Dad—even our old tailor who claims he recognized me. Our cook, Jhaler, used to play with my brothers and still calls me by my little-girl nickname. And half the people I meet say, "I can remember you when you were a little girl."

Since then I've wandered around Bilaspur on a bicycle, finding the roads as I remember them. And I've visited Burgess Memorial Girls' School, where I learned to read and write Hindi, and attended the women's meeting with Miss Ethel Shreve. I've watched an operation in the same room in which I saw my first one. "Aunty Doc" [Doctor Hope Nichoson] gave me a physical exam and recorded it on my own card, where the last entry is "1930." And I've visited some new schools and hospitals, too. Mr. and Mrs. Franklin White are the only missionaries here whom I did not know before, and I had a lovely dinner with them in Pendra Road.

About the only thing I haven't done is work and I *hope* I've not forgotten how. Everyone says to hurry with my language study because I am so badly needed. I think perhaps that is the thing that has struck me most. Each person here is doing the jobs of three people and they are tired out. Everyone asks me, "Are there more of you coming?" For even though I love this topsy-turvy country, I can still see that it is the same troubled, confused India it used to be. We do not dare to slow down the work because it really needs even the little bit that I can do, and everything that those at home can do to bring it the peace that comes with the joyous life that Christ came to bring to all God's people.

Truth and the Foreign-Born

By WILLIAM C. KERNAN*

THERE are many ways to spread racial friction in America. One way is to seek to discredit a man's character and beliefs by emphasizing the fact that he was born in a foreign country.

As if that had anything to do with the case! Where a man happens to have been born means nothing. What a man is and what he stands for are the proper standards by which to judge him. If he is right and speaks truth we ought to be for him—no matter where he was born. If he is wrong and speaks falsely we ought to be against him—no matter where he was born. For character and truth are not defined by or confined to geographical areas.

Shakespeare was born in England, Hugo in France, Tolstoy in Russia. We neither accept nor reject their literary works because of that. We judge them on their merits.

Ehrlich was born in Germany, Pasteur in France. We do not refuse to accept the results of their scientific discoveries on that account.

The Pilgrims and the Puritans came from England. But no one has yet dared to charge that they made no contribution to American life because of their English origin.

Sir Oswald Moseley, also born in England, believes in fascism. We should oppose him, not because he was born in England, but because the principles that he advocates are wrong. If a man's principles are wrong, being born in England, or elsewhere, will not make them right. For truth is not determined by geographical areas.

Thomas Mann was born in Germany. He resisted the Nazis, refused to accept their principles, and fled to America. Our attitude toward him has nothing to do with his birthplace. We make up our minds about him on the basis of what he is as a man, what he believes in, and what he stands for.

And, if a final word need be said, Christians, who owe everything to Christ, will remember that he was born in Palestine.

*Dr. Kernan is director of the Christian Institute for American Democracy.

American Chaplain in China

By CHAPLAIN LEE E. ROMINE

Editorial Note: Captain Romine is a Disciple minister serving with the armed forces as a chaplain. This article is a digest of a letter written on August 28, 1944, to the Committee on War Services.

THE greater portion of the mission stations of all denominations came under Japanese occupation several years ago, causing a great many missionaries and several large universities to seek refuge in the western part of China. One of the largest concentrations of such a nature is on the campus of West China University, where four schools have crowded in and where about 4,000 students now attend classes. Our own missionaries are a part of this group. Naturally, this is a completely cooperative enterprise. As each missionary has come, he has been fitted into the composite scheme wherever the need has been greatest.

I was among the first American troops to enter this area in number, and the first American chaplain to be stationed there. My duties extended to different areas, transportation was difficult, and I just couldn't be in several places at once. The missionaries stepped in, formed a "preacher" committee and a "music" committee and filled all the gaps.

Later, the army provided me with a little two-seated Chinese plane on Sundays and one of the pilots to take me around, so that I was able to make most of my Sunday appointments. But the committee still continued to send out music whenever we could provide transportation for them. This was a great thing for our men. Most of them had been overseas for a long time and had lived under difficult conditions and were hungry for just that kind of thing: a solo, quartet—just a touch of something to remind them of home. Miss Margaret Lawrence was very helpful to me in arranging such things.

But I mustn't pass too lightly over that "gospel" plane. It was a definite "phase" in my life as an overseas chaplain. It had been a new model about the time of the Boxer Rebellions, an open job, and no windshield in front of the seat where I sat. We would always allow an extra thirty minutes for starting it; and after such sweating and some special army imprecations, it would give forth with hollow, racking coughs and deep shudders. Then the mechanic would yell up to the pilot some such thing as, "The gas tank leaks pretty bad, Lieutenant, keep her steady or you'll lose it all," or, "Don't hit the runway too hard. The wheels are liable to come off." Then he would grab the wing, shake it loosely, and just look at me, with a kind of pitying smile and off we'd go. Just before we got to our field the pilot would suddenly dive straight down for about two thousand feet before leveling off and coming in, and I would rush to my service with a roaring in my ears that would barely permit me to hear my own voice. The only injury I ever got from it was a bruised forehead when we groundlooped one day; but there will always be deep grooves on my mental balance wheel.

Another great thing that the missionaries did for us was in the formation of a social committee for taking care of our men on their overnight leaves and passes. All of them who had any room at all opened their homes to the men. Working with the committee, I was able to arrange for three-day leaves in missionary homes for forty and fifty men a week. On top of that, they arranged numerous dinners in Chinese homes for our officers and enlisted personnel. Our American men responded to this program in a most amazing manner. They confided to me by the dozens that this was the finest thing they had had overseas. Many of them made close personal friends with individual missionaries and accepted many private invitations. I simply cannot say enough as to what these people have done and are doing for our soldiers.

Our Disciples, of course, are a small group. When I first went there they consisted of the Lewis Smythes, Miss Margaret Lawrence, Miss Cammie Gray and Mrs. Edna Gish. Since that time the Smythes have left for home. However, though their number is small, I learned from my contacts with the other missionaries that they exert a remarkable amount of influence on the community. They are held in high regard all over the campus, and are given a prominent place in its activities. They feel that since they are there only temporarily, and are in a sense guests, that they cannot start a church of their own; and though they are working closely in that regard with the Baptists, yet they are maintaining their identity as Disciples by monthly meetings on Sunday afternoons. I was fortunate enough to be able to attend one of these meetings. They had, first, a kind of Sunday school with the various age groups presided over by their teachers. Then the chairs were arranged in a circle and a devotional as given by a very fine-appearing young Chinese preacher. The singing and prayers, of course, were all in Chinese. Then I was asked to speak, and Dean Ko, one of our very able Disciples, Dean of Studies in Nanking University, was appointed to translate.

Several days later I was asked to give the sermon at the morning church service of the combined universities on the first Sunday convenient for me. It was a very impressive service. There were five or six hundred present, practically all Chinese, and of a clean, fine-looking type. The service was conducted in the Chinese language by the pastor. The singing was excellent. The choir gave prayer responses and sang a beautiful anthem. Except for the language, one might have been in a well-organized church back home. They had told me before that most of the audience would be able to understand if I spoke simply and slowly. For the benefit of those who could not, the pastor would give a five-minute summary at the end. They all listened so courteously and intently that it was impossible to tell who understood and who didn't.

On June 9, I received a letter from Dr. Y. G. Chen, president of Nanking University, asking, on behalf of the Associated Universities in West China, that I give the Baccalaureate on Sunday, June 29. There were about six hundred students in the graduating class. The building holds about a thousand but could nowhere near hold all the people. I marched in with the presidents and students in approved academic style, and the program moved on in a manner that would do credit to one of our large American universities. I have never been treated more courteously or been given an impression of greater friendliness by any group of people. After the service, I was invited, along with the five presidents, to dinner. The whole thing was perfect and will always remain as one of the most pleasant experiences and one of the greatest privileges of my life.

Some things stand out to those of us who are working in this country. The Chinese like and trust us and are responsive to our interest in them. The leadership that has been produced by missionary stations and schools is the best that China affords and is the hope of the country. Even under the present difficult conditions, missions are doing a good job and will do a much better one after the war. Much of the indifference toward foreign missions in our own country would be overcome if people back there could only have the personal contact with them that we have had.

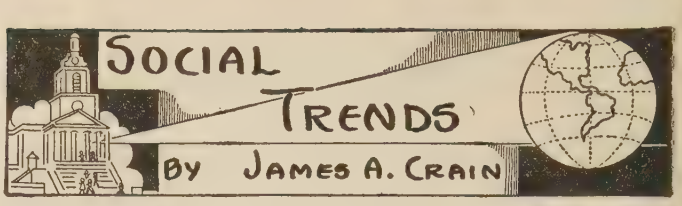
I am proud of our Disciple missionaries and the part they are playing in this enterprise. They are a real credit to the brotherhood. And I am proud of our Chinese Disciples, many of whom hold high administrative positions in university and organizational work.

Election of Francis W. Payne

On December 1 Francis W. Payne, assistant treasurer and counsel of The United Christian Missionary Society, was named by the trustees to succeed C. W. Plopper as treasurer when the latter retires from that office on June 30, 1945.

Mr. Payne, before coming to the Society in 1938, was an attorney in Indianapolis, with banking experience. He is of a well-known Disciple family. His father, Wallace K. Payne, established the Kansas Bible chair in 1900 and served as its head for 13 years. He later became a professor in the College of Missions. Francis Payne's mother, Mrs. Ellie K. Payne, was a secretary of the Christian Woman's Board of Missions and then recorder of the United Society. By family tradition, as well as by training and experience, Francis Payne is well fitted for the responsible position for which he has been chosen. Mr. Payne is widely known in Indianapolis. He has three sons—Robert, who is in the University of California; Edward, in the U. S. Navy; and Donald, in high school. Their home is just across the street from the Missions Building.

Francis W. Payne



THE Federal Council of Churches, at its biennial meeting in Pittsburgh, November 28-30, went on record in support of the Dumbarton Oaks Proposals as providing, in spite of defects, "a definite plan for the continuing collaboration of the United Nations and in due course other nations."

Defects Enumerated

Declaring that it would be a major disaster if the war were to end without provision for continuing collaboration, and recognizing that transition from international anarchy cannot occur at a single step, and that any presently practicable plan would fall short of what is required to assure a lasting peace, the statement adopted points out that the Dumbarton Oaks Proposals have many of the characteristics of a military alliance of a few great powers, that certain of its provisions seem to envisage a world divided into a few great spheres of influence, and that reliance is placed primarily on force unrelated to any explicitly agreed upon principles of justice. The proposed organization should be endowed, says the Federal Council, "with curative functions needed to deal with the causes of war and with creative functions needed to draw the nations together."

Hopeful Aspects of Dumbarton Oaks

"With all these defects," the statement continues, "the proposals do, however, have the great merit of providing for a continuing and virtually constant consultation of representatives of the great powers and of selected lesser powers under conditions which will subject what is done to the moral judgment of mankind. . . . We believe that the proposed organization, with such beneficial modifications as ought to result from further consideration by the prospective members, can be developed into one that will commend itself to the Christian conscience. As such, we believe it should receive the support of our people, with full recognition of its present limitations and with determination to overcome them." The statement goes on to declare that success will depend not merely upon political measures but upon more general acceptance throughout the world of common moral judgments about national conduct. The ethical and moral standards recognized as applying to individuals must become generally accepted as also to national and international conduct. To bring about this condition is the responsibility of the church.

Other Important Actions

The biennial meeting also took a number of other important actions, among which was the adoption of a statement on "The Relation of the Church to the War in the Light of the Christian Faith," prepared by a commission of Christian scholars appointed at the last biennial meeting. The statement, too long to be discussed here, is a careful study of the relation of the individual Christian and of the church to war in the light of the Christian faith. A statement was also adopted opposing diplomatic representation of the United States at the Vatican as violative of the principle of separation of church and state and as granting preferential status to one church body.

The Council also adopted a statement on the duty of the churches in the nation today, emphasizing the need for greater spiritual discipline and moral strength. The Council also went on record urging that Congressional action on peacetime conscription be deferred until after the war, without expressing judgment for or against such training. A resolution on venereal disease control and promiscuity, calling for an attack on the problem on four fronts—the health, the welfare, the legal and the moral fronts—was adopted. The Council's executive committee was asked to consider the advisability of establishing a Commission of the Ministry.

Pedro Comes to White Swan

By ORVAL D. PETERSON*

Orval D. Peterson

WHILE the crowd of shoppers in the large department store swirled around her and the clerk looked up at her with a bit of impatience, Mrs. Dallas Rice, wife of the superintendent of the Yakima Indian Christian Mission at White Swan, Washington, pondered deeply an important matter. Before her were some colorful Mexican bedspreads. Upon them was a little Mexican lad under a cactus. At the Mission there were eight small beds in the younger boys' room in the boys' building upon which spreads must go. The store had no other materials which so well matched the room and the need. But the Indian children did not like Mexicans. The Federal Government had brought them into the harvest fields of the fertile Yakima Reservation, and there were more Mexicans in the city of Toppenish than there were Indians. From somewhere the Indians had heard that Mexicans carried knives hidden in their garments and would be quick to use them. So the Indians did not like Mexicans!

Appealing to Sense of Fair Play

As Mrs. Rice considered whether or not to buy, she thought of the Indian's sense of honor and fair play. She also reminded herself of Mrs. Oakley Rhay, matron of the boys' dormitory, a capable person and much loved by the seventeen Indian boys in her care. So, she purchased the Mexican bedspreads.

At the Mission, the bedspreads were put away for a time. Then at the evening hour Mrs. Rhay told the story of "A Purple Pig for Pedro." It was about a Mission in Mexico and a little Mexican boy who had a pig bank. Sacrificially the little boy fed pennies into the bank. When finally it was filled, the bank disappeared. The Mexicans accused the missionaries of having stolen it. The Mexican lad, however, believed in the missionaries and defended them. Eventually the pig bank was found with all its pennies. To help with the story, one of the Indian girls sang a Spanish song she had learned. Then the boys built a Mexican village and planted cacti in the flower box. Finally, the Mexican bedspreads were brought out, and instantly the boys recognized the little boy under the cactus as Pedro.

Taking Care of Pedro

Each bedspread was placed upon a bed, and the lads listened intently as Mrs. Rhay talked about the colors and the picture. One went at once to his locker and brought out a bear bank and said, "Let's do like Pedro. Let's feed our bear every day for our Thanksgiving offering." They decided to do this, and also declared that they would take good care of Pedro who slept upon their beds under the cactus. One boy vowed he would keep his bed so well he would not have to wash his spread for a whole year. Then they began to feed the bear bank as Pedro had fed his purple pig. By November 6, the bank was filled and they began on a cactus bank. Thus it was that Pedro, a Mexican lad on a bedspread, came to live in the boys' dormitory of the Yakima Indian Christian Mission.

Mission Serves Second Generation of Children

For over twenty years this Mission has been maintained by Disciples of Christ on the Yakima Indian Reservation as a Christian home for forty public school children. It is now serving a second generation of children, and is the only such endeavor by Disciples. The value of this work has been recognized by the churches of the Northwest, and their loyalty has been given to this home missionary enterprise. The First Christian Church of Yakima has long given generous support. Indeed, it was an important influence in the establishment of the Mission in 1920. Through the years this church has given money, materials and service in behalf of their Indian neighbors. Recently the Ninety and Nine Men's Class of the church sponsored the construction of a much needed hog house, and furnished many hours of labor and considerable cash. The balance of the funds was supplied by the missionary committee of the church, and from other sources.

Interest of Yakima Church

The Yakima church, and other churches, also have served a turkey dinner for several years, the proceeds of which go to supply the Mission's table. The turkeys are raised at the Mission and the church serves the dinner. Recently, because of shortage of help, no Yakima dinner is held, but the tickets are sold as usual and the proceeds have been even more generous than before. For several years the Women's Council has supplied the Mission with fifteen dozen cookies every week. These cookies go into the lunch boxes of the children for every day of the school year. Women of the church also spend many hours mending the bedding and the clothing. The Berean Class provided the Mission with outdoor play equipment. They also remodeled the plumbing and placed the fire hydrants level with the ground where they would be more efficient and out of the way. The Grace Corpron Circle of the Women's Council furnished two rooms in the girls' dormitory, and the Young People's Missionary Society accepted the responsibility of another room. The Keystone Class also furnished a room. The dining room curtains were made by women of the Yakima church. The Business and Professional Women's Guild decorated the chapel with new drapes and freshly calcimined the walls.

*Pastor of First Christian Church, Yakima, Washington, and chairman of the Advisory Board of the Yakima Christian Mission at White Swan.

Boys' dormitory, Yakima Indian Christian Mission, White Swan, Washington

Churches from Large Area Give Support

Each year, from Washington, Idaho, Oregon, and the Northwest, there come barrels of fruit to be enjoyed by the children and the staff in the winter. Northwest churches also supply soap and other staple items. They gave the money for the Mexican bedspreads, and also for unpainted chests which were placed in the boys' and girls' rooms. The Bremerton, Washington, church and others equipped a practice kitchen and supplied it with glassware, china, and cooking utensils where, under the direction of Mrs. Rice, the girls learn domestic science. To supplement the showers in the boys' dormitory, Oregon women supplied a bathtub. From the University Church in Seattle, an electric stove was given for the main kitchen. The Business and Professional Women's Guild of Yakima and other churches of the Northwest have also supplied two washing machines which have done a Herculean task for the Mission family. In the few brief years these two machines have been in use it has been found that they have rendered service equivalent to a hundred years for a family of six.

State Sponsoring Board

Twelve boys and girls, wards of the Federal Government, are in the Mission sponsored by the State of Washington. The state asked for the appointment of an advisory board which consists of the following: Mrs. Clifton A. Crook, superintendent of the White Swan public schools; Miss Helen Cavitt of the Yakima County Department of Welfare; Mrs. Maud LeGrant of the Indian Agency; Edward E. Kantola, Smith-Hughes agricultural instructor of the White Swan schools; a representative of the Washington State Department of Social Security; Mrs. Karl Steinhilb of Yakima, secretary of the board; and Orval D. Peterson, chairman. Mr. and Mrs. Dallas C. Rice, superintendents, also serve.

The board acts in an advisory capacity, in cooperation with the state and federal agencies and The United Christian Missionary Society. It clears on matters pertaining to the Mission properties and their best use in the interest of health and efficiency. The board also advises on medical care, education, fire protection, and in other details.

Book Chat
By C.E. Lemmon

MANY a sermon starts out with a bold analysis and strong generalization and ends up with homely advice on the commonplace but important elements of practical living. Perhaps this is what sermons ought to do. This is what happens to Bishop G. Bromley Oxnam's Yale Lectures, *Preaching in a Revolutionary Age.* The first lectures begin with an analysis of revolutionary movements and how they not only state a faith but announce a purpose. It is this announcement of a purpose that the bishop stresses. After the general outlines of revolutionary movements, the bishop deals with the preacher and his work at such a time. Here is the homely advice and it is good advice, well stated, fluently written, pertinent and pointed.

THERE is nothing much new that can be said about Dr. Harry Emerson Fosdick's sermons. His successive volumes have a uniform excellence. Not only is the style artistic, the homiletics nearly perfect, but this great preacher does a masterly job of equating the timely with the timeless. Here is preaching in a time of war and revolution, preaching to chasten and hearten the human soul. I suppose the publisher chose the title, *A Great Time to Be Alive,* which is altogether too complacent to represent this group of sermons. Most of these sermons have been broadcast over the Blue Network on the National Vespers program.

IT IS a long journey from Dr. Fosdick's Riverside Church to the Missouri Ozarks, but the gospel ministry and message is a common denominator of all life. Guy Howard, Ozark preacher and teacher, has written his story in *Walkin' Preacher of the Ozarks,* and it is a good story full of common sense, drama, and high devotion to Christian ideals. Howard is an interesting man, not the loud emotional backwoods preacher, but the quiet, persistent thoughtful worker who lives with and loves his Ozark people. We hear that Hollywood is seeking movie rights on his book. Mr. Howard is a Disciple minister.

MARY ELLEN CHASE, of Smith College, is one of the high-class novelists and authors of our time. Her work is marked by purity and beauty of English expression and wholesome common sense. For many years she has taught courses on the Bible as literature, and now writes a beautiful volume called *The Bible and the Common Reader.* She is well acquainted with the biblical criticism, and writes with clarity and charm and with constructive purpose concerning this literature from a modern point of view. It is a highly commendable book deserving wide circulation. It is interesting, too, and will be enjoyed by many lay readers.

Chester Warren Quimby's, *Paul for Everyone,* with an introduction by Roy L. Smith, editor of the *Christian Advocate,* is a series of chapters analyzing the Great Apostle in various stages of his life as it is revealed in the New Testament record. Dr. Quimby approaches this with a thorough understanding of the latest critical findings on the New Testament literature. His chapter headings tell something of his method, a few of which are as follows: The Tormented Persecutor, The Belated Convert, The Eager Apostle, The Pioneer Missionary, The Christian Thinker, and The Gospel Preacher. In the back of the book is a most interesting map of Paul's travels imposed on a Map of the United States, with Jerusalem at Wilmington, N. C., bringing Antioch at Washington, D. C., Ephesus at Indianapolis, and Rome at Pierre, South Dakota. It is a vivid reminder of the extent of the Pauline travels.

IN Britain it is not unusual for a politician to write a book, while in America it is rare. Few United States Senators are authors. Senator Elbert D. Thomas of Utah, who spent many years in the Orient as a Mormon missionary, writes on

(*Continued on page* 38.)

For the Healing of Humanity

Week of Compassion

February 18-25

Believe It or Not

The great staring eyes of this thin Yugoslav refugee girl speak volumes of the suffering she has witnessed and endured. This picture was made on her arrival at a children's health camp in Switzerland sponsored by American funds.

Believe it or not, this is the same girl. She smiles again. The horror has left her eyes. After months of good food the hollows in her cheeks have filled out. Kindness has restored her spirit.

This graphically illustrates the possibilities of Christian rehabilitation of the persecuted people of the world.

We Shall Rebuild

The war in China was first brought home to Disciples of Christ on August 17, 1937, when eight Japanese bombers flew over Nantungchow and picked out our mission center as their target. Three buildings were destroyed:

The main building of the hospital where nineteen Chinese were killed and others wounded; the residence of Mr. and Mrs. C. A. Burch, who were fortunately out of the city; the new gymnasium building of the Tsung Ying Girls' School, one of the first buildings which the Chinese had built with funds they themselves had given.

Losses have since been suffered in each of our other stations with buildings either completely demolished or so wrecked they must be rebuilt; equipment looted; Chinese personnel scattered throughout the far-west free territory of China.

Rebuilding our mission in China brings a glorious opportunity also to help her take her place in the new world order.

The building shown above was our hospital at Nantungchow which has been completely destroyed. The staff in the lower picture, taken a few years before 1937, suffered the loss of a fine Chinese woman surgeon, an interne, two nurses, and four other workers. The rest were scattered.

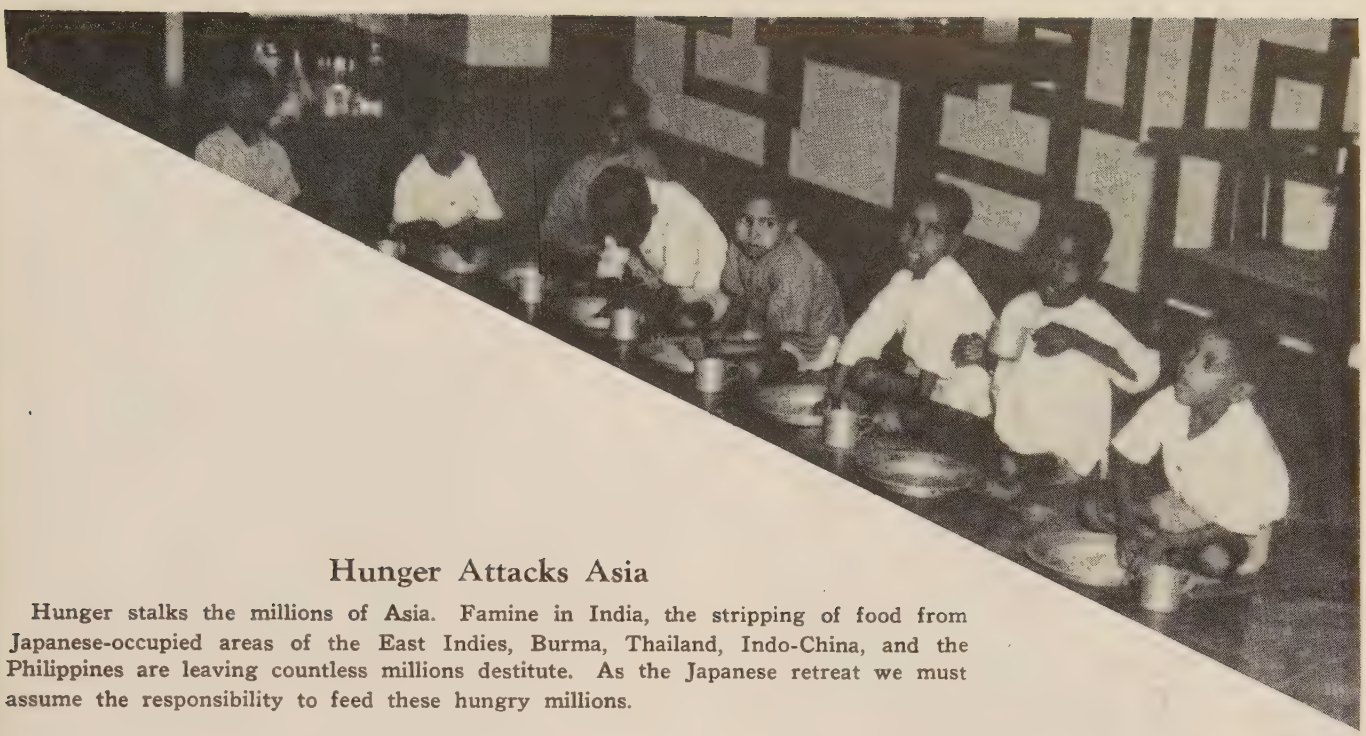
The known needs for reconstruction and rehabilitation of the China Mission total $409,000.00, of which one half is asked this year.

A Job for Nehemiah

The needs of the churches of Europe have grown and are continuing to grow at such a rate that the task of reconstruction after the war becomes almost superhuman. It becomes increasingly clear that Christian reconstruction will have a distinctive function with the common aim to help rebuild the life of the whole fellowship of churches throughout Europe: re-assembling congregations; restoration of the ministry; provision of Christian literature; organization of evangelism campaigns; reconstruction of the Christian Youth Movement; restoration of home missions and social work; replacing of missionaries; rebuilding of destroyed churches.

This is the program of the World Council of Churches.

The task of reconstructing the European church must be a cooperative one, with all our churches participating to the limit of their ability and all the European churches receiving help according to their need. This is a great test of Christian fellowship. Relief work is to be carried on through the European churches with a maximum use of local personnel. Funds for the work will be channeled through the World Council of Churches, which is the unifying and coordinating agency.



Hunger Attacks Asia

Hunger stalks the millions of Asia. Famine in India, the stripping of food from Japanese-occupied areas of the East Indies, Burma, Thailand, Indo-China, and the Philippines are leaving countless millions destitute. As the Japanese retreat we must assume the responsibility to feed these hungry millions.

Christian Women—Hungry Boys

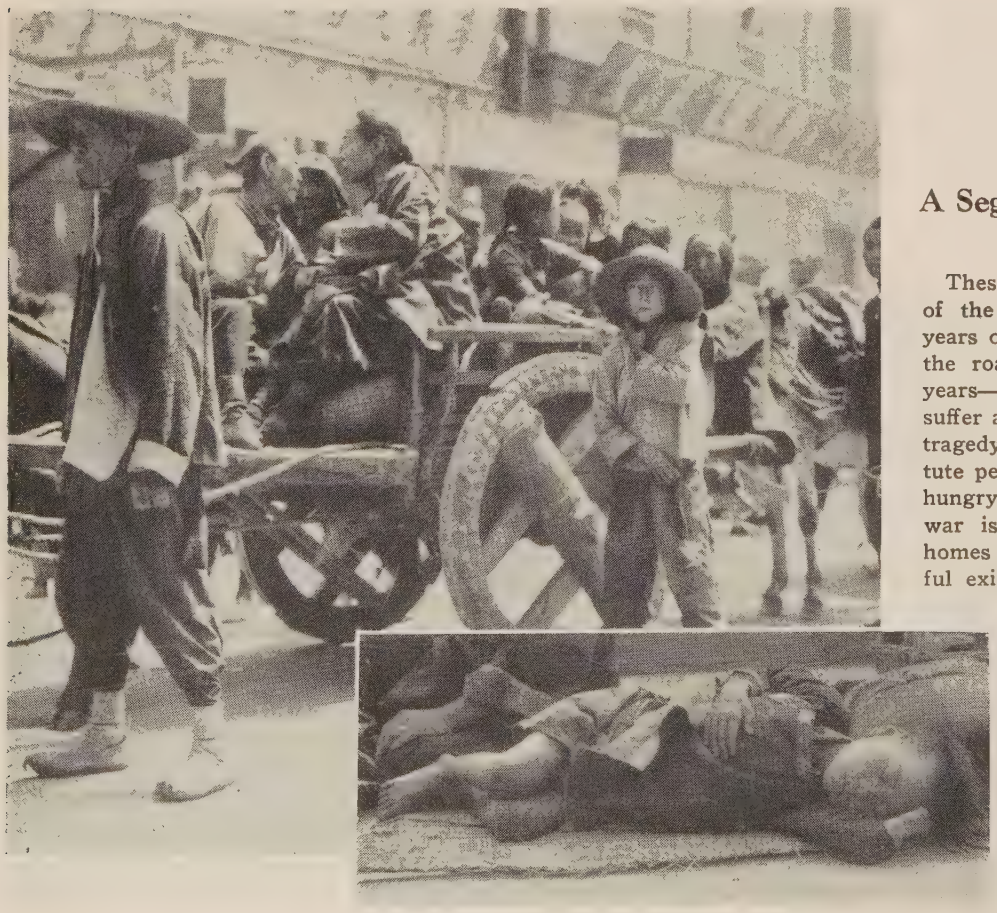
Through the Committee on War Services, Disciples of Christ are aiding countless churches to meet their obligations in rendering Christian service to the military personnel of our country. These funds are administered directly by our churches or through a cooperative venture of churches in certain communities.

For example, these seven women of the Christian Church in San Bernardino, California, serve in the Church Center for Military Personnel, a cooperative church center, where in one month that church alone cares for more than three thousand. Obviously this is not the responsibility of one church, but of the brotherhood as a whole.

New Enthusiasm for the Bible

The American Bible Society calls for help from American Christians. Due to wartime emergencies, the Society is having to assume a large proportion of the responsibility for printing and distribution of the Bible which was formerly carried by such societies as the British Bible Society, the Dutch Bible Society, etc. The wholesale destruction of churches and homes in Europe carries with it the destruction of millions of copies of the Bible. At the same time, the distribution of the Bible to the armed forces and to prisoners of war has been on such a scale as to call for unprecedented prints. Added to this, must be considered the greatly increased calls for the Bible from Latin American countries where, in some instances, distribution has almost doubled in a year's time.

With such drains on their resources, yet with so great a need to go forward in the translating and printing of the Bible, is it any wonder that we hear a call for help?



A Segment of China's Hungry Multitudes

These pictures illustrate a segment out of the life of China's millions. Seven years of war—many have been living on the road for two, three, four or more years—victims of war. Old and young suffer alike. In their faces is written the tragedy of a homeless, uprooted, destitute people. They sleep where they fall, hungry, illy clothed, sick. Not until the war is over can they return to their homes and know security and a meaningful existence.

Feed the Children

Hundreds of undernourished children of Syria have been brought back to more normal health in Y. W. C. A. nutrition centers. After they are started back on the road to health they are sent home and their families instructed in making the best use of the little food that is available.

On These We Must Depend

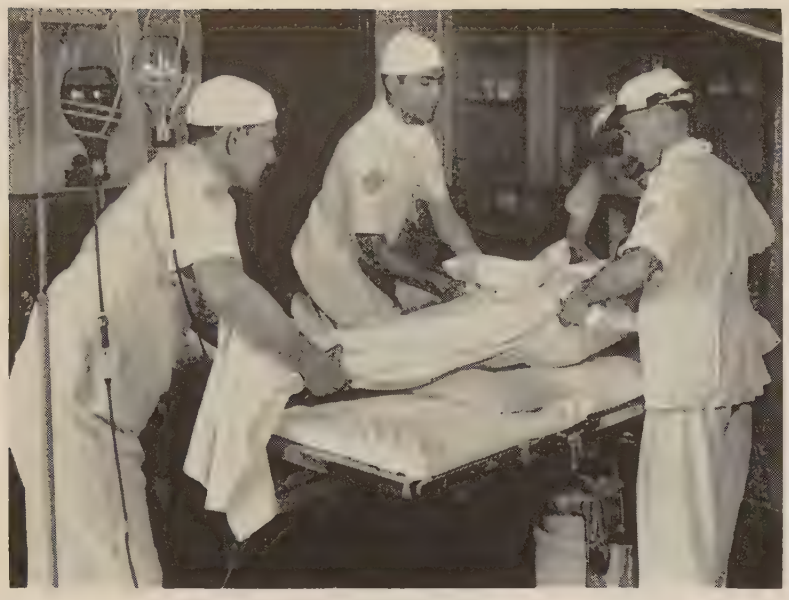
As we look to the future of our China Mission, our hope is not in buildings or equipment but in the Chinese leaders and their families, leaders who have been trained in Christian schools and who have exhibited the strength of their characters through the trials of this war. They will be the strength on which our Mission will be rebuilt to even greater Christian work in the postwar years.

But before we can build on that strength, some must be returned from Free China where they took their families for refuge. Most of their belongings were left behind in the home cities or were lost on the long trek out. They have suffered severely in the rapidly rising cost of living. They will need help in returning to their homes and in rebuilding their health so that they may in turn help in the new day.

Others, who remained in occupied China, will be on hand to assist but they, too, will need the utmost sympathy and some financial assistance as they make the change from a Japanese-dominated economy with its attendant food scarcity and high cost of living to the new freedom. Undernourished bodies will have to be strengthened before they undertake the enormous task of rebuilding the church in China.

They Stand Ready

Not long after our Christians were settled in West China, this picture was taken of those in Chengtu, gathered to meet with M. Searle Bates on the occasion of his visit from Nanking. Here are a few missionaries who will be on hand to go into the occupied area when peace comes, with teachers and leaders from our churches and schools. Other groups have located in cities and villages of Free China until such time as they are able to return home.



Civilian Public Service

The title of the service assigned to those who, for conscience' sake, cannot serve in the armed forces is clearly descriptive. For instance, three such Conscientious Objectors are shown here as they give their time in a hospital for mental illnesses, a service demanding the greatest Christian care. Such institutions have suffered even more than others in the manpower shortage. It is not a work generally to challenge or to attract, but hundreds of Christian young men are electing to do that work for their country in this time of need.

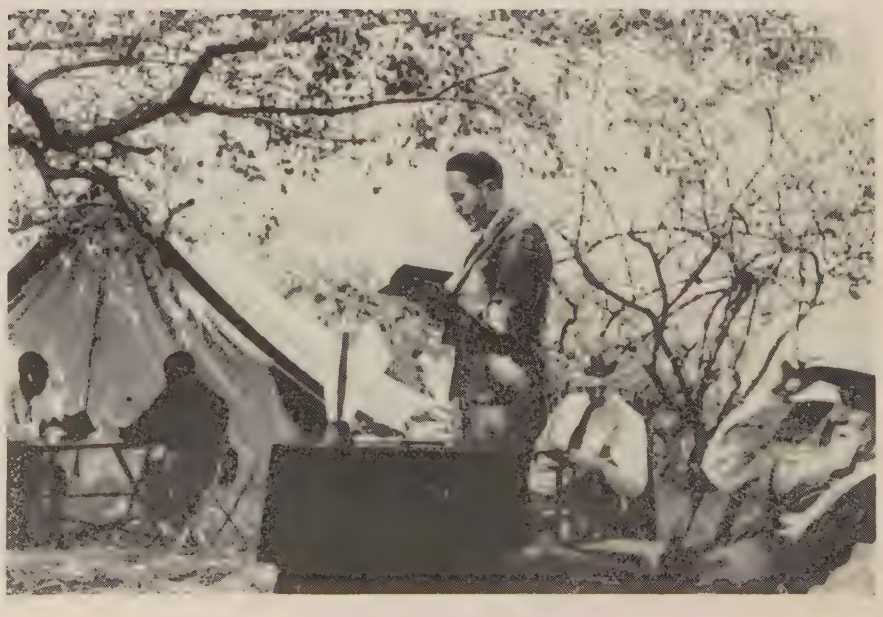
We're Going Back to the Philippines

No one can predict the needs of the Christians of the Philippines when that area shall be freed from the Japanese—nor of other areas of East Asia. But we can judge from the lands that have already been freed, and on this knowledge look forward to urgent calls for Christian teachers, for Bibles, for Christian literature, to say nothing of the calls for food and clothing, for help in rebuilding bombed and burned homes. It is clear there will be vast destruction. Will we find Christian groups like this still meeting for worship and study? Will they find us still standing by to offer the assistance they need?

The Orphaned Missions

The orphaned missionary, cut off from his means of support in Europe, has become the responsibility of a united Protestantism. During these war years hundreds of thousands of dollars and thousands of missionaries have been aided and sustained, and enabled to carry forward their work because other Christians found this an opportunity to express their belief in brotherhood. Such aid will need to continue well into the postwar period until the countries that sent these missionaries out will be able again to assume their support.

This patriarch has given 54 years to his Mission. Now the war has cut him off from all support from his home land. All he asks is the simplest living expense and the opportunity to continue his witness.



A Stitch in Time

The one thing the Army and Navy have not yet provided for service personnel is "Mother" with her needle and thimble, ready to repair a rent or sew on a button —or to listen while a heart is unburdened. Just the sight of motherly women among the uniforms of a service center, just the fact that the church has seized this opportunity to serve, brings a light to the eye and a warm feeling to the heart of many a young man or woman away from home for the first time. This is only one of the services offered by the churches of San Bernardino through their Church Center for Military Personnel, in which the Christian Church is having a generous share.

The Church Goes, Too

If the church stayed at home while its members moved from one war industrial area to another, if the church simply waited for the war to end and the people to return to their former homes—it would be sadly disappointed. It is estimated that at least 350,000 members of Christian churches are among the millions who make up the tent cities or occupy the hastily built housing units near war industries.

Disciples of Christ are making every effort to strengthen the local churches in such communities through help in securing additional workers, buildings for services where that is necessary, summertime directors for vacation church schools, etc. The children on this playground will always remember that the church ministered to them in their wartime need.

Six Million in Prison Camps

Sprawling across every continent of the world today are the barbed wire compounds of thousands of prisoner of war camps. There, millions of young men, their lives suspended in time, are waiting for the war's end so they can go back home and once again take their places in the world. What happens to them while they are prisoners of war will determine how fit they will be to return to their peacetime tasks. It is significant that a great Christian organization, the YMCA, has been granted the privilege of serving these men through providing counsel, additional food rations, educational units, vocational guidance and training, and group recreation.

FOR DOUBLED NEEDS—DOUBLE GIVING
WEEK OF COMPASSION

February 18-25

The War-Time Service Fund of Disciples of Christ is an appeal to the heart of the brotherhood. This represents the first year of a two-year program.

The Week of Compassion becomes a world testimony to the concern of Disciples of Christ for the needs of mankind.

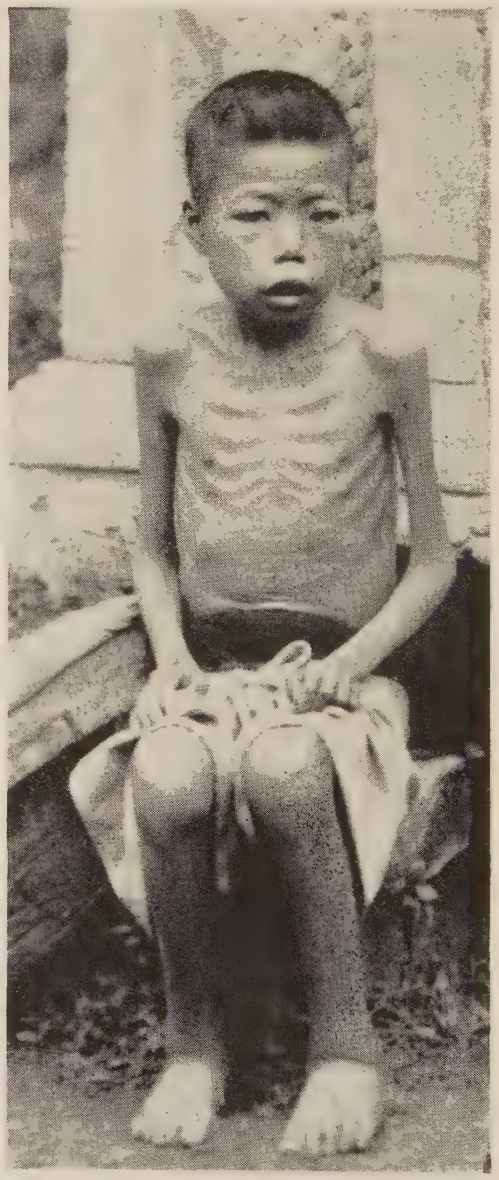
Overseas Relief and Reconstruction	$100,000.00
For Ministry of the Word of God; for Ministry to Prisoners of War; for Ministry to Christian Students; for Ministry to the Peoples of Asia; for Ministry to "Displaced Persons"; for Ministry to "Orphaned Missions"; for Ministry to Women and Girls; for Ministry to Children; for a Demonstration of fellowship with the Jews.	
World Council of Churches	26,000.00
Pensions for Our Chaplains	46,200.00
Commission on World Order	10,000.00
Reconstruction and Rehabilitation of the China Mission (One half of the known need).....	204,550.00
Committee on War Services	100,000.00
Civilian Public Service (All designated gifts)...	
States Serving Camp and War Industrial Communities (Amount of need not yet determined)	

WAR-TIME SERVICE FUND OF DISCIPLES OF CHRIST

Irvington Station, Box 5636, Indianapolis 1, Indiana

Our Chaplains

Our chaplains are on every battle front throughout the world. As an expression of gratitude to these chaplains for their contribution to the well-being of boys and girls in military service, the churches at home endeavor to make the chaplains feel the brotherhood is backing them in their splendid service, through providing for them field communion sets, special literature, and other helps for which they ask. Such helps are given through the Committee on War Services. In addition, for those enrolled in the pension fund, the brotherhood is providing the 8% dues so that they will not sacrifice their reserves in the pension fund in this time of special duty.



Stark Human Need

China's children continue to appeal to the churches of the United States for food which means the difference between living and dying. For seven long years—more than the life span of millions—crops have been annually destroyed or seized by the invading army, or in front of them as they marched across the land. Droughts and floods have taken more than the usual toll. But no matter what the cause, China's children are hungry.

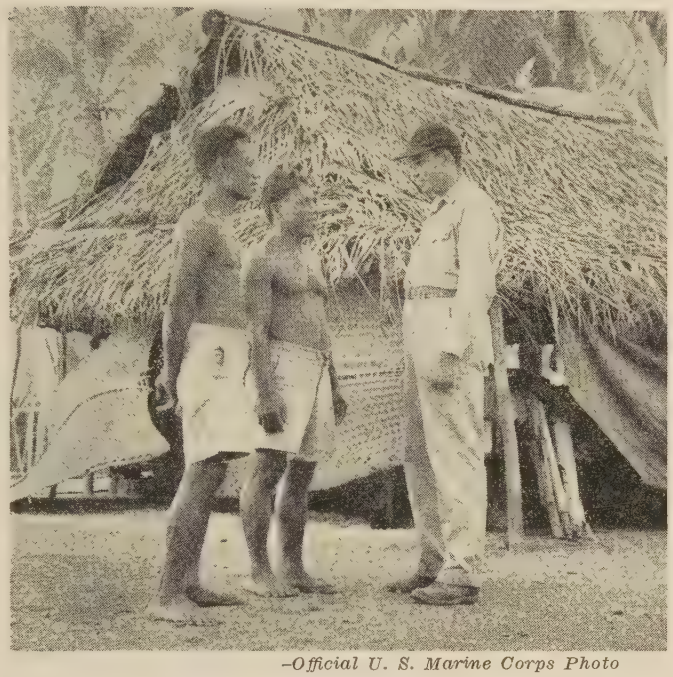
Marines Finance Education of Natives

By JAMES J. McELROY*

VOLUNTARY contributions by a group of United States Marines, stationed on a Central Pacific atoll (somewhere in the Gilbert Islands) with a Fourth Marine Air Wing unit, are being used to educate numerous natives at a missionary school.

The natives, selected by their elders, are sent to another Gilbertese island for a year's training. At the completion of the course, they return to this atoll and instruct their fellow-villagers.

A year ago, the natives were unaware there was such a military organization as the Marines. At that time, a Japanese garrison force ruled this atoll. Then came Tarawa. The Nipponese lost their strangle hold on these islands. Other American successes quickly followed, and subsequently a Marine assault force landed on this atoll.



–Official U. S. Marine Corps Photo

Chaplain MacNeill and two Mission Elders discuss methods of selecting natives who will be sent to a near-by island for education

Since their arrival, the Marines have had amicable relations with the natives. Many of the Gilbertese have been employed on American installations and they have proved to be honest, friendly, and sincere.

A group of Leathernecks, discussing means to assist the natives, at an informal meeting conducted by Navy Chaplain Lieutenant Harold A. MacNeill, of the Bethany Baptist Church, Pawtucket, Rhode Island, offered several suggestions.

"Why not send some of them to the training school?" one suggested. "It won't be a heavy expense and we ought to be able to meet it." His thought was readily accepted and plans were formulated.

"From a missionary who has spent many years on these islands, we learned a native could be provided with board, transportation, and a year's education for twenty dollars," Chaplain MacNeill said.

"The boys started a little fund and it has grown until it now totals more than $200. Six natives have already been delegated to attend the school and we have a lengthy list of applicants. The school is officially known as the 'London Missionary Society Training Institute.' It is located at Peru, some distance from here. The natives call the institute 'Rongo Rongo,' which literally means 'Report of Going Out of Good News.' This, loosely, is their translation of the gospel.

"Mr. and Mrs. George Eastman, who have done missionary work in these islands for the past thirty years, direct the institute. Since the outbreak of the war, Mr. Eastman has been designated a chaplain in the British Navy; and the society's 200-ton inter-island ship, the 'John Williams V,' has been commissioned a vessel in His Majesty's Navy. The ship carries medical and religious supplies to the society's scattered Missions in the Central Pacific.

"The voluntary contributions of these Marines and their unselfish motives certainly is concrete evidence that they have not forgotten the charitable instincts which were inculcated in them in their early home lives," Chaplain MacNeill said.

*Sergeant McElroy is a Marine Corps Combat Correspondent.

Bananas and Missions

By Chaplain Thomas M. Giltner*

The Army Chaplain has a lot of grief, but his experiences are often interesting beyond description. I shall try to describe one of my most recent thrills.

T/5 John McCaslin, my assistant, of Butler, Pa., whose brother is also a chaplain, and I took a small boat which was going up to some of the islands in the Pacific for bananas for the hospital. Our destination was a Presbyterian Mission.

This Mission was located on a small island, but the buildings were hidden from our sight by the tall trees. We were greeted by the director of the Mission. He took us into his home and introduced us to his family. A fellow-worker came in and was introduced. His two children are in Australia in school. The director's wife told us we were in time for "Tea," but the tea turned out to be for me, at least, the only glass of fresh milk I had had in fourteen months.

I asked many questions about the Mission, and was impressed by the work being done. While the sergeant and the missionary discussed and attended to some business, McCaslin and I toured the campus with Missouri curiosity. We found a frame school building, nicely painted and, inside, neatly arranged benches with Bibles on them. The Bibles were in both the native and the English language.

On the blackboard was an outline of the lesson from the Bible that had been taught that morning at six o'clock. There was also a map of the Holy Land that someone had sketched. It seemed a far cry from the past after studying war maps for two and a half years.

Next we went to the work shop, but the boys were busy elsewhere. We went behind the shop to see how the native boys lived—those boarding at the school. There we saw two long rows of white concrete houses, not unlike many tourist camps that dot our highways in America. Each boy who comes to school has a garden plot upon which he raises the food to pay his way through the school.

We watched the boys carry up the hill the cargo that had been unloaded the night before. These were the only supplies they would receive for another three months, so they were precious. The boys, who were really men, were almost childish as they lifted those heavy loads, smiling and giggling as they passed us.

The boat moved on to other places, loading the bananas. Finally, the purchases completed, we pushed off to the Mission again. The sergeant paid the missionary for the total load, and the Mission would in turn settle with each chief, either in money or canned goods. So I learned that the Army needs the Mission, and that the native chiefs trust the missionary as their friend and mediator. That trust has been built up through the years by lonely living in these jungle clad islands, healing their sick and wounded, teaching their children to read and write, and representing them with the government.

So I came back to our camp, happy for my rich experience. If I had never believed in missions before, I would now. Even living in the jungle, the native is a better man for his meeting with Christ through the brave men who chose these lonely spots of the world for their homes and lifework. God bless them, for they are truly heroes.

*Disciple minister serving as a Chaplain with the U. S. Army.

WORLD CALL

Ring, Bells, Across the Snow

By MARIE WIDMER*

ON A small square adjoining the cloisters of the ancient Minster at Schaffhausen in Switzerland stands a bell which for many centuries did faithful duty in the church tower. Cast in 1486, it bears the inscription: *Vivos voco, mortuos plango, fulgura frango* (The living I summon, the dead I mourn, the thunderbolts I break).

Bells have a long and fascinating history. They have always played an important part in Swiss doings. From the earliest days the peace of rural life has been accentuated by the sweet music of cowbells, goatbells, sheepbells, and gaily tinkling bells on the harness of horses.

It is an unforgettable treat to hear the music produced by the bells of Swiss herds when it forms the accompaniment to the singing and yodeling of the dairymen high up in the mountains. Cowbells are a necessity on fenceless alpine pastures, but they are also a romantic tradition. Made in many sizes, they play different notes of the scale with melodious effects and in perfect pitch. Artistic designs, dates, names, and pretty sentiments are oftentimes hammered on these bells by special craftsmen. In springtime, when the herds with their keepers depart for their lofty summer abode, the leading cow of each herd wears an especially large hand-wrought bell.

Bells are worn or carried by the youthful participants of time-honored Santa Claus and carnival celebrations; while in the Engadine, on March 1, Spring is welcomed in traditional manner by boys wearing cowbells. And during the winter season, when the landscape far and wide is a symphony in white and blue—snow of dazzling purity and sapphire skies—bells on sleighs and horses enhance the joy of living.

How the voices of church bells weave magic around the life of a city was once described by an American traveler:

"The bells of the great tower of the Minster at Berne ring their greeting to the morning, and the other bells, in other parts of the town, follow as the preceding ones die away on the still air. And in the evening, just before twilight, when the mountains are aglow with the last rays of the sun, and the few clouds that streak the sky seem aflame against a crystalline blue, the bells begin to toll again—to toll a goodnight. One can sit and listen to the bells of Berne and know what peace and contentment are."

The late-Gothic Minster at Berne was begun in 1421 and completed in 1596. In its mighty belfry are nine bells, three of which, now no longer used, are older than the edifice itself. These three pioneer bells are known as the "Western Fire Bell," the black "Silver Bell," and the "Burgher's Bell."

Between 1503 and 1734, six new bells were installed in the Minister belfry—"Eastern Fire Bell," "Big Bell," "Sermon Bell," "Noonday Bell," "Prayer Bell," and "Poor Sinner's Bell." The last mentioned bell has no longer to announce the hour of death to prisoners, as its inscription tells, for capital punishment has been abolished in Switzerland.

The bells of Berne, like the magnificent chimes of bells found in churches throughout Switzerland, accompany the life of the people from the beginning of the year to the end. For weddings and burials, for Sunday services and for evening devotions they will singly or together, according to the occasion, lift up their voices. In severe storms and at the outbreak of a fire they, too, will sound a warning. On New Year's Eve bells everywhere toll in unison, the same as on August 1 when Switzerland celebrates the anniversary of the foundation of the Republic in 1291.

Church bells will peal in joyous unison when peace returns to this world.

*Writer for the Official Information Bureau of Switzerland, New York.

Upper left: In the Valaisan Alps in Switzerland the bells of tiny churches, almost buried with snow, ring out the Old Year. Photo by Gilbert Meylan.

Right top: The medieval Junkerngasse at Berne was once the street where the patricians dwelled. The handsome Münster rises in the background.

Center: New Year's Eve "Santa Clauses" at Urnäsch, canton of Appenzell, are making their calls.

Lower right: A juvenile goatherd leads the procession of dairymen and cattle, up to the lofty summer pastures.

Photopress, Zuric

Photo by E. Meerkämpe

Let's Read About Southeast Asia!

THE war has brought Southeast Asia and the Southwest Pacific very near to us. Their future is bound to be closely linked with ours, for we shall need to work together for a better world for us all. Yet few of us know what either the places or the peoples of this area are like.

Here are a few of many fascinating books available today that will help to make such places as Burma, New Guinea, and the Philippines live in our imaginations and give us a needed sense of kinship with their peoples.

West of the Date Line

Only recently has the world at large discovered the existence of the church in such out-of-the-way places as New Guinea, Fiji, and the Solomons. *West of the Date Line,* by Constance M. Hallock, tells how it came to be there. Here we read one of the most fascinating stories in all Christian history, that of the church's pioneering in Southeast Asia and the islands of the South Pacific. We see ignorance, superstition, and cannibalism give way before the magnificent courage, perseverance, and loving concern of Christian missionaries. We witness the successful planting of the seeds of love and brotherhood in areas which are now, ironically, the battleground of the nations, including those which call themselves "Christian." The challenge of these areas to the fellowship and service of Christians of the West in the postwar days is an impelling one. *(Paper, large format, graphically illustrated, 50 cents.)*

—GENEVIEVE BROWN.

Return to Malaya

R. H. Bruce Lockhart's account of his return to Malaya where he spent three years in his early twenties, though it has no direct missionary implications, is an exceedingly valuable book for Christian readers at this particular time. Published in 1936, a year before the outbreak of the Sino-Japanese conflict, it gives something of the author's personal adventures; but what is more interesting and significant, it gives his frank observations regarding the political and social life of Malaya and Java. Mr. Lockhart's years in Russia and less exciting years in London gave him an excellent background from which to make an appraisal. He found problems crying for solution which were not dreamed of in his youth, such as the education of the Oriental, whether or not to remove the color ban, and the possibility of conquest by an oriental power. Now that the conquest has become an actuality, it is interesting to go back with him to 1936 and read the signs of the times. *(Cloth, $3.00.)*

—LOIS ANNA ELY.

Tales from Southeast Asia

As the author, Alice Hudson Lewis, states in the Foreword of her collection of *Tales from Southeast Asia,* she sought "to show, if may be, something of the warm truth of Christ's power in the lives of men." This book contains six tales, which in the main are true. They have an appeal to young and old alike, though written primarily for young people. They are stories that are new, that come out of this wartorn section of our world and give evidence of the growing strength of the younger churches. These tales make profitable study or may be read for sheer enjoyment with equal satisfaction. The book is a worthy companion to a former volume entitled *Tales from East and West,* published in 1939. *(Paper, 50 cents.)*

—LESTER MCALLISTER.

Unfolding Drama in Southeast Asia

That there is drama in the story of the forces that through the years have played upon the peoples of Burma, Malaya, Thailand, Indonesia, Borneo, New Guinea, the Solomons, and the Philippines, surely no reader of this fascinating book by Basil Mathews will gainsay. Nor that significant among these forces has been the Christian gospel and the growing vitality of the Christian community. Today tragedy largely occupies the stage and "in no other area of the world and at no other period in man's history have more potent forces, by disturbing old ways, opened up an era of change fraught with more momentous perils and possibilities." The author discusses the future strategy of the church for this area, and helps American Christians adjust their spiritual and mental attitudes to their part in the next act in this vast world drama. *(Cloth, $1.00; paper, 60 cents.)*

—G. B.

East Indies Discoveries

Under the above title are recorded some wholly unexpected discoveries of the Christian mission by Henry P. Van Dusen in the course of a brief "holiday" interlude in a journey of inspection of missionary work in East Asia. These chapters were originally published in the book, *For the Healing of the Nations.* A postscript, "Today," glimpses the churches of the Netherlands Indies in the midst of war experiences, and speaks a word of optimism on the positive gains which the author feels will accrue out of the present tragedy. *(Paper, 25 cents.)*

—G. B.

Fuzzy-Wuzzy Angels of Papua

Honourable The Reverend John D. Bodger, M. L. C., Sub-Dean of the Cathedral of Saint Peter and Saint Paul, Dogura, New Guinea, with a number of other important titles that show his intimate connection with the Papua of which he writes, has assembled in a small booklet of thirty-six pages some delightful material in regard to the Papuans. Each page one turns makes one eager to know better these dark-skinned men who have done so much to make life more tolerable for our servicemen in New Guinea. The book begins with the Australian soldier's poem, "The Fuzzy-Wuzzy Angel," and speeds along with increasing human interest as the various phases of Papuan life are touched upon. *(Paper, 30 cents.)*

—L. A. E.

A Bell for Baby Brother

This collection of stories by Jessie Eleanor Moore will help primary children come to know the children of other lands as they see them performing some helpful task in their home or school, church or community. They introduce Nente of Africa, Bernardo of Mexico, Pilar of the Philippines, Li Seng of China, and other boys and girls who are happily at work at their appointed tasks. *(Large print, black and white illustrations. Paper, 60 cents; cloth, $1.00.)*

—MABEL A. NIEDERMEYER.

Beyond the Blue Pacific

This book written for Juniors by Alice Geer Kelsey contains an introduction to the area and the peoples of Southeast Asia, ten stories based on true incidents in the lives of Christian leaders and missionaries in that part of the globe, and a section of folk stories, games, and other incidents which have occurred in that mission area. It has value both as a story and as a resource book. *(Paper, 60 cents; cloth, $1.00.)*

—M. A. N.

It Began in Burma

This book by Randolph L. Howard is a reminder that the American Protestant foreign missionary enterprise began in Burma, with the Mission of the Northern Baptists. The author touches briefly upon the work of the Judsons and then plunges into a story of the progress of Christianity in the lives of Burmese individuals and communities. Especially thrilling is the account of the Karen church, which, by its deep sense of stewardship, its eager self-support and self-propagation, has become outstanding on the pages of missionary history. *(Cloth, $1.00.)*

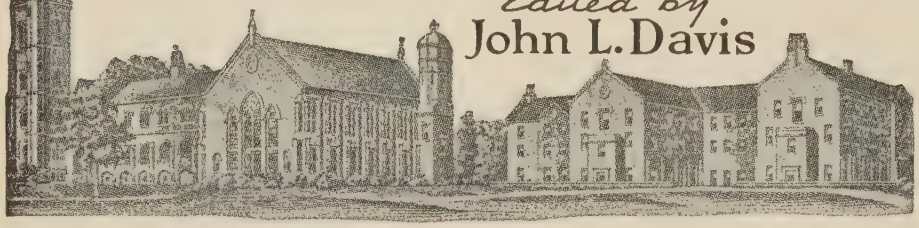
—L. A. E.

Other interesting and helpful books on Southeast Asia are listed in the missionary reading list, *Toward World Christianity,* available from The United Christian Missionary Society.

WORLD CALL

CLASSROOM and CAMPUS

Edited by John L. Davis



Texas Christian University
Fort Worth, Texas

ENROLLMENT for the winter trimester is the largest in the history of the school with a total of 1,979 students, 1,092 of which are in day school and 887 in the Evening College. This represents an over-all increase of nine per cent as compared with a national average of five per cent.

Cecil Hyatt, holding degrees from the Southwest Baptist Seminary, has been added to the staff of Brite College of the Bible as Greek instructor. Other additions on the campus are Leon Breeden, ex-serviceman, who is the new director of the Horned Frog band, and Miss Elba Altamirano of Mexico City, daughter of a former professor of the University of Mexico, who has entered Texas Christian on a fellowship in the department of languages and will assist with elementary Spanish classes.

Stanley Hovatter, Birmingham, Alabama, has been elected president of the Timothy Club, an organization of young ministers. Dolores Lafferty, Fort Worth, is the new president of Alpha Chi, scholarship society, and Beth James, Breckenridge, is president of the Frogettes, organization of dormitory freshman girls.

Harlan McCallum, 20-year-old senior philosophy major, left his home town of Nanking, China, to get an education and to escape the Japanese. Fleeing Nanking, McCallum, with his mother and younger brother, came up the Yangtze River to a summer resort where he entered an American school. He arrived in the United States in 1941, and calls Pasadena, California, his home. His father, J. H. McCallum, Disciples of Christ missionary for many years, stayed through the seige and fall of Nanking and was later repatriated. Harlan's ambition is to return to China as a missionary.

Bethany College
Bethany, West Virginia

Dr. Harry L. Ice, former pastor of the Crown Heights Christian Church of Oklahoma City, became a professor in the Department of Religion and Philosophy, and director of ministerial training at Bethany College, beginning January 1.

In his new capacity Dr. Ice will work to recruit young people for full-time Christian service, and to undergird their training through the financial support of the churches. He will supervise student preaching and ministerial placement, and also will teach selected classes in ministerial subjects.

Dr. Ice attended Bethany College where he received the A. B. degree in 1910 and the M. A. in 1912. He received the Ph. D. degree from George Washington University in 1917, and was awarded the honorary degree of Doctor of Divinity by Bethany College in 1936.

The college has previously announced the appointment of Dwight E. Stevenson as head of the Department of Religion and Philosophy, and of James Blair Miller, pastor of the Bethany Memorial Church, as instructor in religious education. Irvin T. Green, professor of New Testament and Church History, will continue to serve in this field, and Osborne Booth, Professor of Old Testament, now on leave of absence serving as chaplain in the United States Navy, will return to the college when released from his present duties. This assures the college of the strongest staff in the history of the college for the undergraduate training of ministerial students.

Phillips University
Enid, Oklahoma

Dr. Harold Humbert, professor of psychology, recently presented nine lectures before the teachers of the state, his series being part of the National Mission to Christian Teachers.

The faculty of the Bible College plans to adjourn all classes during the January sessions of the Oklahoma Ministers' meeting in Enid, and request all students to attend the sessions.

The Community College, an arm of the university, closed its first session recently with more than 100 Enid citizens having been enrolled. The project will continue through the year, with courses being determined by the needs of the community.

Dr. A. T. DeGroot, professor of Church History, Drake University, Des Moines, Iowa, presented recently a series of lectures entitled, "The Restoration Principles," before the Bible College. His series was the first of a long-range program in which outstanding faculty members from other brotherhood schools will be invited to the campus.

Butler University
Indianapolis, Indiana

Twenty-two Butler University students were elected to appear in *Who's Who in American Colleges and Universities* for 1944-45. There were 16 seniors and 6 juniors on the list which will be published in the book with biographies of the students. Seniors in the group are Marilyn Behymer, Ione Colligan, Jane Whipple Howett, Betty Thome, James Mitchell, Carolyn Pickering, Clyde Holder, Myrene Liverett, Mary Lu Marshall, Marjorie Millholland, Dorothy Ziegler, Robert Banjamim, Gerald DeWitt, John W. Stuart, Jane Lewis and Robert Barnes. Junior students are Katharine Armstrong, Betty Jo Fark, Peggy O'Donnell, Joseph L. Howett, James Bash and Jack Joseph.

Three Butler professors will be listed in *Who's Who in America* for 1945 for the first time. They are Dr. Roy M. Robbins, head of the History and Political Science Department; Dr. Seth E. Elliott, head of the Physics Department, and Dr. Albert Mock, head of the Secondary Education Department. Nine other professors are already listed in the book. They are President M. O. Ross; Dean P. M. Bail, of the College of Education; Dean Gino A. Ratti, of the College of Liberal Arts and Sciences; Dean Emeritus Frederick D. Kershner, of the graduate school of Religion; and other professors and heads of their respective departments including Dr. Ray C. Friesner, Botany; Dr. John Smith Harrison, English; Dr. Elijah Jordan, Philosophy; Dr. Charles C. Josey, Psychology, and Dr. William L. Richardson, Educational Psychology.

Drake University
Des Moines, Iowa

A gift of $100,000 for a new building for the college of pharmacy for Drake University by the F. W. Fitch Company has been announced by F. W. Fitch, chairman of the board of the company. The building, which will be constructed as soon as possible after material and labor are available, will be located on the new part of the campus west of Twenty-eighth Street adjacent to other proposed buildings.

"In recognition of the great need in the profession, and because I believe that a modern and fully equipped pharmacy building will do much to aid Drake University in maintaining leadership in the field of pharmaceutical education, I am happy to announce this gift," said Mr. Fitch.

Mr. Fitch served at one time as president of the Des Moines College of Pharmacy and was instrumental in the merger of the college with Drake University. Several members of the management of the F. W. Fitch Company have been identified with Drake University. Included among the alumni are Gail Fitch, president; Lucius W. Fitch and L. R. Sandahl, vice-presidents; and Arnold Schaetzle, member of the board.

Eight Des Moines banks have joined in another $100,000 gift to Drake University, according to a recent announcement. The gift is not designated for any specific purpose, but will be used in the university's program to enlarge the campus, add six new buildings, modernize old structures and increase the endowment. Banks which shared in the gift were: Bankers Trust Company, Capital City State Bank, Central National Bank and Trust Company, Des Moines Bank and Trust Company, First Federal State Bank, Iowa-Des Moines National Bank and Trust Company, Iowa State Bank, and Valley Savings Bank.

Lynchburg College, Lynchburg, Virginia, is proud of this group of students who are studying for ministerial and full-time Christian service. A number of students were not present when the picture was taken.

Chilton Bennett, St. Louis, Missouri, a regional director of the National Conference of Christians and Jews, has been appointed to the newly created position of vice-president of the university. Mr. Bennett assumed his duties on December 1, and will be concerned with the national aspects of the postwar development program.

William Woods College
Fulton, Missouri

The Twenty-Fifth Anniversary of the founding of the Jameson Conservatory of Music was celebrated December 2 with a special concert by members from the music department and a reception given in honor of W. E. Jameson, president of the board of directors, for whom the conservatory is named. Throughout the year there will be additional programs designated to mark the celebration of the anniversary.

"Dad's Day," an annual event at William Woods College, was observed recently. This occasion is of particular interest for at that time the fathers of the students are special guests on the campus. The various departments and organizations of the college attempt to schedule activities representative of their usual procedure in order that the fathers may acquaint themselves with the intellectual and social environment of which their daughters have become a vital part.

On Sunday morning each student attended the church of her choice with her dad, then returned to the campus for dinner. Following the dinner, guests were formally presented to President and Mrs. Smith. As they were introduced, a committee judged the similarity of father and daughter, the prize being awarded to R. A. Smith, and his daughter, Barbara, of Council Bluffs, Iowa. At the close of the dinner program, the group was addressed by President Smith.

Hiram College
Hiram, Ohio

Dr. Lin D. Cartwright, editorial secretary of the Christian Board of Publication, St. Louis, visited Hiram College in the interest of Christian Literature Week and spoke to a group of students on "Christian Literature." He also talked to the religious and literature classes. On Sunday Dr. Cartwright was guest speaker at the Hiram Christian Church, speaking on the subject, "The Unwearied Potter."

Miss Lola Mayer, a native of Germany and a graduate of Washington State University, traveling secretary for the World Student Service Fund, spoke in convocation to the Hiram students at the initiation of their Campus Chest Drive.

President Paul H. Fall and six members of the Hiram College Faculty attended the Ohio College Association's Postwar Planning Conference at Ohio State University in Columbus, Ohio.

Chapman College
Whittier, California

From California comes the report of progress of the College Security Campaign which Chapman College has been bringing to the churches of California, Arizona, Nevada, and Utah. The campaign was opened on January 9, 194, 4and a goal of $125,000, the amount necessary to clear the first mortgage on the college property, was set. As this goes to press the campaign is within $8,000 of that goal. On Higher Education Day, January 21, 1945, the campaign will be closed. On that day in the churches in the four western states a special victory offering will be taken, and those who wish to do so may add a love gift to what they have already given, and those who have not yet taken part in this great effort will be given the opportunity to make their gifts.

Chapman College is located in Los Angeles, the most populous and strategic area in Western America. It will, indeed, be a great day of victory for the Disciples of Christ in that area when Chapman College, which is the second oldest college in the West, can move forward with power in an effective postwar program of Christian higher education in this area of great and growing development.

Puerto Rican Seminary Celebrates Anniversary

THE Evangelical Seminary of Puerto Rico, in which Disciples of Christ cooperate with five other mission boards in the training of young men for the Christian ministry, celebrated its Silver Anniversary, October 19-20, with an appropriate program at Rio Piedras, the university suburb of the island's capital, San Juan.

More than 300 persons witnessed the historical pageant, "Advance of the Kingdom," which was written and directed by Angel M. Mergal, professor of New Testament in the seminary. The music for the pageant was directed by Winifred W. Williams of the Disciples of Christ Mission.

Representatives of the cooperating boards participated in the discussions on theological education, and the strategic place of the Evangelical Seminary in the total program of Protestantism in the Caribbean. A round-table discussion on the place and program of the seminary in Puerto Rico was directed by C. Manly Morton of our Mission.

More than 200 regular students have been enrolled in the seminary during the twenty-five-year period of its history, with many more students in extension courses. Graduates have gone out to serve in all parts of Puerto Rico, and to Santo Domingo, Cuba, Venezuela, Colombia, Costa Rica, San Salvador, and to New York City and other centers of the United States where there are Spanish-speaking congregations. At the present time there are eighteen full-time students enrolled, twelve of whom are from Puerto Rico, five from Cuba, and one from Santo Domingo.

The Evangelical Seminary is the only theological seminary in the Caribbean area. The communions cooperating in the seminary are Baptist, Congregational-Christian, Disciples of Christ, Methodist, Presbyterian, and United Brethren.

Representatives of Disciples of Christ on the Seminary faculty and staff for twenty years were Mr. and Mrs. C. Manly Morton, who are now in charge of the general mission work in Puerto Rico, succeeding Mr. and Mrs. Vere C. Carpenter, recently retired after thirty-eight years of service. Disciples of Christ are now represented at the seminary by Mr. and Mrs. Hugh J. Williams, who with their children, Patricia and Robert, went to Puerto Rico in July, 1943.

—HUGH J. WILLIAMS.

Rio Piedras, P. R.

WORLD CALL NEWS ROOM

A TELEGRAM from Mrs. Henderson, received on Thanksgiving Day by C. M. Yocum of the United Society, announced the arrival of Dr. Fred Henderson in Halifax, Nova Scotia. Mrs. Henderson met him in Montreal on November 25. Readers of WORLD CALL are familiar with the story of the sinking of the "Zamzam" on April 17, 1941, the internment of our missionaries en route to Congo, the release of "Jamie" in 1942, and finally the escape of Dr. Henderson into Switzerland. There is much rejoicing over the return home of Dr. Henderson.

Drs. Donald Baker and Howard Horner and their families from Congo arrived in Philadelphia on November 17 for furlough. Mr. and Mrs. Ned M. Roberts and their family arrived recently from Congo, coming by plane from Monrovia. Mr. and Mrs. Herbert Smith, Miss Ruth Musgrave, and Mrs. Virginia Clarke are in South Africa, awaiting transportation home. Congo missionaries have had to postpone regular furloughs until now because of transportation difficulties.

Mr. and Mrs. Tom Hill and Helen, Mr. and Mrs. Keith Hall, and Mrs. Miriam Terry sailed from Philadelphia, October 17, for India. Miss Hazel Hughes now has her permit to enter India and awaits transportation. Miss Leta May Brown and Miss Ethel Shreve arrived in Los Angeles from India on November 20.

Julian Jaggard, son of Dr. and Mrs. Louis Jaggard, recently retired missionaries of Africa, is in the hospital at Temple, Texas, following his return from the fighting front in Italy due to an accident which caused him the loss of his left foot. His outfit received the Presidential citation. Mrs. Jaggard went to Texas to visit with Julian whom she had not seen since Dr. and Mrs. Jaggard were last home on furlough.

Mrs. Jaggard and Julian

Y. G. Chen, president of the University of Nanking, was in the meeting of the board of trustees of the United Society, November 30. He spoke at a dinner meeting that evening, which the trustees attended at the Third Christian Church.

Mr. and Mrs. David A. Byerlee and son are on their way back to Congo, going by the way of Lisbon. Miss Goldie Ruth Wells has received her permit to Congo and awaits transportation. She had expected to sail earlier but the permit did not arrive.

On June 25, Commencement was held in Chengtu, West China. The West China University met in the gymnasium for the program. Many stood just outside the door, including Margaret Lawrence, because of the lack of space. The speaker was a Mr. Wang of a recently returned China Mission of England, and president of the Commercial Press. There were about 500 graduates in all. Each university president with his or her Dean of Studies presented the diplomas. President Chen had already left for the U. S. A., so Dr. Wei Hsio-ren took his place. Mr. Ko is the Dean of Studies, so the Disciples of Christ were well represented.

To Major and Mrs. Paul R. Slater, on August 10, at Burlington, Iowa, was born a son, David Derthick. Dr. and Mrs. Slater returned from China when hostilities broke out. He is in the Medical Corps, and at present is stationed in India. There are now two boys and two girls in the family. Our congratulations on the arrival of David Derthick.

In a letter from Mrs. Edna Gish in West China, written August 21, came word that the China messages which have been coming through for several years by shortwave radio, were banned in July of this year. Circular letters and regular mail are now the only means of communication, except, of course, straight cables which are very expensive and used only in emergency.

On August 16, in the Mungeli, India, hospital, was born to Dr. and Mrs. P. D. Sukhnandan, a daughter, Usha. Many church people in this country remember Dr. Sukhnandan, and will be happy to know of this little sister for Ajit and the twin girls.

On December 11, Sr. Florentinos Santana was thrilled to see a "winter wonderland" in Indianapolis. Sr. Santana is a pastor from Puerto Rico, and has been attending school in Nashville since the Columbus convention. His visit to Missions Building was timed perfectly to see everything blanketed with snow. He is to return to Puerto Rico by plane in January.

On Saturday morning, November 25, a telegram was received by the United Society, announcing the death of Mrs. George E. Mosher in Glendale, California. Dr. and Mrs. Mosher were missionaries to Congo for a number of years, and were stationed in Bolenge. Dr. Mosher is a dentist. Our deepest sympathy goes to Dr. Mosher in the loss he has suffered.

While coming from the Leper Colony, Robert Lemmon, missionary in Paraguay, fell from a horse and sustained two serious fractures in his arm. He may have found it necessary to go to Buenos Aires for an operation. Our best wishes to him for a complete recovery.

On November 17, in Temple, Texas, John Holroyd, son of Mr. and Mrs. Howard Holroyd, missionaries in Mexico, had the second operation on his shoulder which was injured last August when he and his brother were playing with a gun. The second operation was for the purpose of reuniting the nerve ends. Mrs. Holroyd will return with John to San Luis Potosi for what will unquestionably be a long convalescence.

The latest word from O. J. Goulter, interned in Shanghai, China, was reported to the board of trustees as coming from Margaret Lawrence in a letter dated October 11: "By all means dispose of the things. If only I could have that sugar it would be marvelous. Miss Ho sends me a package occasionally. You can't even imagine what it means to get it. Let Smythe know my garden does well and I keep my weight fairly well—feel cheered up lately. We are allowed a package each month, 14 lbs. Sweets and fats as spreads for bread are most welcome. To get a package is like a million Christmases rolled into one."

It is impossible, of course, to send anything to Mr. Goulter from here.

Dr. Coyden H. Uggams, after a prolonged illness, died on November 18. Dr. Uggams taught Social Science at Jarvis Christian College, Hawkins, Texas, for many years until his retirement about three years ago. He was a fine, scholarly, Christian gentleman, and one of the best influences on the campus. His wife still teaches at Jarvis.

(*Continued on page* 36.)

Women and World Highways

When Church Women Get Together

By GENEVIEVE BROWN

THAT there is in America a great host of Christian women who are not only alert to the needs of the world in which they live, but have some very definite purposes to do something about those needs, no one would doubt who was privileged to attend the sessions of the Second Biennial Assembly of the United Council of Church Women, held in Columbus, Ohio, November 14-16. For these three days, from early morning until late at night, between five and six hundred church women gave serious and creative consideration to the assembly theme, "Our Responsibility in the World-Wide Christian Fellowship." Among the delegates were some forty Disciples.

To attempt here to interpret the program or even to summarize the activities of the Assembly would be impossible. Perhaps some general impressions and a few bits of information will lead our readers to seek further reports that will appear in the January issue of *The Church Woman,* official magazine of the United Council.

Outstanding in the memory of this one delegate are certain high moments of inspiration! The glorious music of the Capital University a capella choir in the Service of Ecumenical Worship the first evening; in the same service the seven petitions of the Lord's Prayer, each spoken in a different tongue, including the German and the Japanese, then repeated in English. The ringing tones of Mary McLeod Bethune, peerless woman leader among Negro Americans, in a call to worship that left no doubt that it was an affirmation of her own abiding faith: "The Lord is the strength of my life. Of whom shall I be afraid?" The challenge of Mrs. Harper Sibley in her keynote address, paraphrasing Psalm 68:11: "Let us take for our charter: 'God gave us the Word. Great is *the company of women* that bear the tidings.'"

There were also tense moments of heart-searching. When Walter Van Kirk, speaking on the prospect of winning the peace, asked, "Can't we ever raise the level of peace above the emotions aroused by the prosecution of a war?" And later: "Where can you expect to get the will to make economic sacrifices for peace if not in the churches of Jesus Christ?" Chaplain Earl D. Weed, saying: "Man's choices determine world destinies. Hitler chose hate, and hate is a spiritual thing, very creative and very dynamic. We did not choose hate—*we chose nothing!*"

Bishop G. Bromley Oxnam urging positive effort on the part of the church: "Protestants need to be *for* things in advance rather than *against* them afterwards." Dr. Chas. S. Johnson of Fisk University, stressing the necessity for vigilance in maintaining and extending democratic gains for Negroes: "Only the timid and the futile are willing to leave to chance the definition of our social goals." Mrs. Sibley again, saying: "Women have been too satisfied simply to sew flannel petticoats for the mission field, and have not sufficiently dedicated themselves to interpret the life and mind of Christ in his church." Such complacency-prickings occurred frequently in the course of worship services, of discussion sessions, in the frank give-and-take of thoughtful women with deep concerns about Christian attitudes and Christian action.

The Assembly was a superb demonstration of true Christian fellowship. Here was democracy at its best. These women—mothers and homemakers, businesswomen, teachers, students, denominational board presidents and secretaries, local and state council officers, missionaries, of all denominations, of many racial and national backgrounds—met simply as church women, to discuss their mutual concerns and purposes. Professional status or the lack of it, denominational background, tint of skin, national ancestry, gave no point of advantage and laid no hand of inhibition. Such diversity served only to enrich the common experience and to make it the greater benediction to all who shared in it.

The Assembly was likewise a demonstration of an educational method of great effectiveness which should be widely used in local communities and within broader denominational and interdenominational groupings. For many months before the gathering in Columbus, ten research commissions in as many cities or states scattered from coast to coast had been studying certain topics related to the responsibilities of Christians, and of women particularly, in the world of today and tomorrow. The findings of these research units were brought to the Assembly and were made the basis for discussion in small "Talking-It-Over" groups in each afternoon session. The ten subjects studied ranged from "Missions After the War" and "The Church in Europe" to "A Critical Study of Prejudice" and "Our Profession Versus Our Behavior."

The values foreseen for this process of group thinking and discussion were well expressed in a quotation from Dr. Walter Russell Bowie which appeared on the printed program: "For the point is that the church's imperative task is to make men and women willing to put some discipline upon their minds—to compel themselves to think and to think in Christian terms, than which there may be nothing harder. After the preliminary discipline there will be things to do which every congregation and community will know of. But the first requisite is to get people committed to hard drill in the weapons which preeminently belong to the church; namely, the weapons of ideas used with intelligence and consecration."

Perhaps most important of all, the Assembly was a heartening demonstration of the potential power of American church women. The Call to the Assembly carried this statement: "We dare to believe that the church women of America, mobilized for study and action, may become a potent influence in building the kind of postwar world which we covet for the generations to come." Here were more than five hundred of these church women, actually mobilized and obviously possessed of certain clear judgments regarding at least some of the problems before them. One delegate remarked: "This group right here could change things in these United States, if they would go out to act upon their Christian convictions." And undoubtedly they could.

But more significant still, back of the five hundred—or was it six? —are the thousands of other church women in cities, towns, hamlets, open country, many equally alert and active, many not yet aroused to the full implications of their Christian profession. All these must be brought to an awareness of each other and their collective possibilities, and must be mobilized for more effective study and action. They could indeed change America and the world. This is the task that awaits the United Council of Church Women and the churches and community councils through which in the last analysis it must be done.

Mrs. Harper Sibley was elected president of the Council for the next biennium, succeeding Miss Amy Ogden Welcher. Mrs. Ruth M. Worrel is the executive secretary. Our own Mrs. Emory Ross continues as assistant executive secretary, and Mrs. Fred H. White of Buffalo was re-elected as recording secretary. Other Disciple members of the new board of the Council are: Mrs. R. A. Doan, Mrs. Jesse M. Bader, Mrs. Ernest Pearson, Mrs. E. M. Bowman, and Miss Bertha F. Park.

World Day of Prayer

February 16, 1945

Are plans completed for the observance in your community?

Materials may be ordered from The United Christian Missionary Society: Adult Program, 2 cents each, $2.00 per hundred. Poster, 5 cents. Handbook, 10 cents.

For Adult Missionary Groups

Theme: Important Asiatic Lands

Thailand Has Traveled Far

THAILAND'S entry into the full stream of modern life was greatly speeded up by the influence of educational and medical missions. The task, however, was only well begun when Japanese penetration began. Well-trained doctors were insufficient; roads to the average village were still mere footpaths; only a third of the people were literate; white collar jobs were attracting too many promising people who should have been training for agricultural and technical work.

Nevertheless, Thailand had traveled far since her great king, Mongut of Siam, offered President Lincoln several pairs of young elephants to propagate until adequate in numbers to bear the burdens of our uncleared tropical woods and jungles! Read Margaret and Kenneth P. Landon's article, "The King's English," in *Asia* for August, 1942. It quotes the President's gracious reply.

Masters for Free Men

Margaret Landon has an article in the *Asia* magazine for September, 1944, which is interesting for its story of Thai resistance underground to the encroaching Japanese. Thai freedom now is a mere travesty, but there are deep roots of freedom, grown in seven centuries, so that efforts of the invader to secure active collaboration of the Thai largely failed, according to Western witnesses. The Thai were different from the Burmese and Malayans, for whom the Japanese were merely *new* masters. In the case of the Thai, the Japanese were masters for free men and one incident after another was widening the rifts.

Total East Asiatic Religion

Another item worth reading in connection with Southeast Asia and particularly Thailand is in the *Christian Science Monitor* for July 25, 1944, an account by *Religious News Service* of the "Japanese Aim to Establish Total East Asiatic Religion." The removal of the ashes of Buddha from Burma to Japan is one part of the total picture. Another is the subtle propaganda directed against both Christians and Moslems. These are days in which we should be reading all we possibly can to become acquainted with fellow Christians in Thailand, and then unite in prayer for power for them to endure strains possibly more difficult than actual warfare.

Charles Tudor Leber, secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., was in Thailand in October of 1941 when the Christians were trying to stand firm on their constitutional rights to religious freedom. It was not easy in the face of pressure, persecution, and active Buddhist evangelism, but many prominent men and common folk did so and gained the respect and admiration of the whole community. When Mr. Leber arrived the trend was toward a strengthened Christian faith. In *The Unconquerable* we read of one Thai who said: "Christians in Thailand, because of recent world events crashing through upon them, are becoming more world-minded and more conscious of being not a part of a small sect in one land but of belonging to the world Christian movement."

15,000,000 Gentle People

Thailand with her fifteen million gentle people will need Christian aid after the present artificial barriers have been removed. Thinking Thai will welcome Christianity because of its emphasis upon social and political liberalism.

A Thai Game to Play

Parents will be interested in giving their children a little feeling of being a Thai by participating in a game. The Thailander would use a slender bamboo pole, but any long stick will do, driven into the ground with its top at about the level of the player's eyes. Place a coin on top of the stick. The player should stand eight or ten yards away, with his hand over one eye. He walks to the stick thus, with one eye covered, and tries to flip off the penny with his thumb and second finger. If he knocks off the penny, he wins a point. If he fails, the next player has his turn.

While one considers children, there is a little book, *Adventure in Burma,* told in pictures. It is the picture story of how Dr. Gordon Seagrave built his hospital. The pictures are clear-cut and the brief text delightfully readable. It sells for only 40 cents. The whole family will enjoy this brief account of Dr. Seagrave's Burma life.

Lifted Out of the Currier Guide

Some of you are using the Discussion Packet on "Southeast Asia" and so are familiar with the Currier Guide, *Discussion and Program Suggestions on Southeast Asia,* published by the Friendship Press and available through the UCMS for 25 cents. Others will enjoy entering into the life of this typical Indo-Chinese farmer, uneducated, non-Christian, who was given a small compensating job by the local French official when the Japanese army in their occupation of the country carelessly destroyed his farm. His small pay was daily shrinking under inflation and he was unable to support the family. This list of the farmer's possible attitudes is lifted almost bodily out of the Currier Guide:

a. *These soldiers! Why did they have to run their machines over my rice fields?*

b. *The white foreigner was kind, but why did he let these foreign demons come in here to begin with?*

c. *After all, maybe it's better. The white foreigners never cared about us and it looks as if they are weaker than we thought. Maybe we'll be better off under rulers of our own color.*

d. *But a man's got to feed his children. Why did the gods let this happen to me anyway?*

e. *No farm! Never again any farm, maybe! Must I be a little lickspittle of the government all my life?*

Of course the progress of the war removed the white foreigner, but it has placed such men as the Indo-Chinese referred to above in the very forefront of Christian awareness.

Bibles for Indo-Chinese

Our next home mission study will be on America's uprooted peoples. Uprooting is not confined to America. Witness this recent news item telling of the printing of 3,000 copies of St. Luke's Gospel in Annamite for Indo-Chinese workers in occupied France. In southern France is a printing plant possessing Indo-Chinese characters. Protestant Indo-Chinese, not at home in the French services at Sorgues, near Avignon, had decided to build a church of their own. These Christians were uprooted Christians from the homeland and those converted after their arrival in France.

Visual Aids for Southeast Asia Study

The Visual Aids Service of the UCMS has procured a number of new films on Southeast Asia, three silent and five sound. Except for the film, *We Too Receive,* these are all of pre-war vintage and without direct missionary emphasis.

We Too Receive is a Cathedral Film, interpreting the effects of missionary work among the natives of Southeast Asia. The story, based upon documentary evidence, is of a young aviator who was shot down in combat and rescued by "Jim," a "fuzzy-wuzzy." Picture and sound are both well done and have definite missionary interest. The service charge for this film is $2.00. The charges for the others vary from 75 cents to $1.75.

Worship Services and Other Aids

In E. K. Higdon's articles, "Christian Eyes on the World," in the autumn issues of *Front Rank,* there is rich supplementary material for the Southeast Asia study. Other aids will be found in *Reader's Digest* and other current periodicals available at your public libraries.

With this issue of WORLD CALL appears Mrs. B. W. Griffin's second worship service in the series recommended for use in connection with the study of Southeast Asia.

Paths Through Southeast Asia

THEY called it Pacific!'' They called it ''Pacific,'' those early adventurers who first saw the endless view of ocean off the coast of Panama several centuries ago. It seemed so peaceful when compared to the boisterous Atlantic. They little dreamed of the thousands of tiny islands that dotted the surface far out to the west. Little did they know of the far from peaceful years ahead when those islands and the Pacific Ocean would be the center of a world conflict. They did not suspect the future when they named this new ocean ''Pacific.'' For it has never seemed peaceful to those mariners who have sailed its surface since Magellan. It has never seemed tame and quiet to those who ventured to trade among the islands. It has never seemed too tranquil and untroubled to those who have pioneered and are pioneering to take the message of Christianity there.

For all the years it has been known, it is only in comparatively recent times that Americans have been interested in the Pacific Ocean. When news came that Admiral Dewey had struck at Manila Bay during the Spanish-American War, many people looked for the Bay in the Caribbean. Our knowledge was little better when forty-odd years later we first heard of Guadalcanal, New Guinea, and Rabaul.

Many of our soldiers, sailors, and marines were surprised to find on the South Pacific Islands Christians rather than cannibals. Read one soldier's views on this in *Fuzzy-Wuzzy Angels of Papua,* by John Bodger. (Price 30 cents.)*

—LESTER MCALLISTER.

Missionary Activities in CYF

Bethany Graded Lessons: The second-year Seniors begin ''The Church and the Christian Movement,'' by Agnes Henderson, missionary unit for church schools. This series of lessons gives a rapid survey of the church and its ever widening influence through Christian missions.

Fellowship Units: The winter issue carries a Series I unit on Southeast Asia for use in January, and a Series II unit for use by Seniors in February. They were written by Miss Rose Wright, and will be useful to Sunday evening meetings as well as through-the-week groups. *Front Rank* and *Highway* will carry supplementary articles.

To give guidance to CYF committee chairmen, this department has prepared a pamphlet on Southeast Asia for use with the above mentioned units.*

Visual Aids on Southeast Asia

Three silent and five sound films have been secured to supplement the study of Southeast Asia. These films will provide excellent background for discussion by your groups. A complete listing will be made in next month's issue.

*May be ordered from The United Christian Missionary Society, 222 S. Downey Ave., Indianapolis 7, Ind.

For January and February Programs

Seniors: "Discovered by Accident"

The program and discussion guide for Southeast Asia is written with five sessions only. We have six sessions in the usual study; therefore we are suggesting that Session One, ''Discovered by Accident,'' be used for two sessions. The January meeting may be used for a general introduction to the new study. In this meeting may be included the map talk and word pictures of Southeast Asia (reference is made to *West of the Date Line,* by Constance M. Hallock).

In February the members of the group, having the background of the first session and having had time to read additional material, are ready for the suggested discussion and the presentation, in word and picture, of the peoples of Southeast Asia.

Intermediates: "Famous Firsts in Far-Away Lands"

Have you ever wondered who was the first person to do one of the many things we now consider necessary to our world? Often these people are unknown or are little known. Certainly these people who have so changed the world should be known and famous. It will be the purpose of your group in its first study (January) to learn about these little-known ''firsts.'' You may want to conclude your meeting by having a good reader read ''The Hunter of Mung Baw Valley,'' found in *Tales from Southeast Asia.*

The February meeting will be a study of ''One Thousand Tongues,'' which will show us the many different languages into which the Scriptures are translated. We shall learn something of the difficulties in studying another language and in translating. A good story in *Tales from Southeast Asia* for this session is ''The Printer of Signal Hill.''

From Our Scrapbook on Southeast Asia

A Chaplain writes home:

''When I was appointed a chaplain in the United States Navy I did not realize what it was going to do to my interest in foreign missions. Neither did many other men of our armed forces, I suspect. It was not until we were within a few days' journey of the island where we were to be based that I began to sense the foreign missions implications of my duty.

''In a conversation with my executive officer that day concerning the attitude and the characteristics of the native inhabitants of the island, he made the statement that more than one half of the native population is Christian.

''That was the beginning of what has not only broadened my interest in foreign missions, but has also intensified my devotion to its program.''

—From ''A Chaplain in Melanesia,'' by Chaplain Erling Jacobson, U. S. N.

Clippings from *Front Rank:*

Our scrapbook in recent weeks has been enlarged to include the clippings of E. K. Higdon's column, ''Christian Eyes On the World.'' From September 10 to December 3 this weekly column gave interesting stories and background on Southeast Asia. We would suggest that you look up these back numbers and have them on hand for your study of ''Paths Through Southeast Asia.''

A Soldier writes home:

''Captain Sheldon O. Hall, former football star of Findlay, Ohio, writes from the South Pacific that he owes his life to the missionaries who years ago converted the natives of some Solomon Island outposts.

''He was shot down while flying near a Japanese-held island, but managed to get into his rubber raft out in the Pacific. For thirty-six hours he drifted helplessly, and then was washed ashore on one of the islands. This island was once the home of the head-hunters and cannibals. After some hours ashore, he was found by a group of natives, some of whom spoke English, and all of whom were Christian. They ministered to him and then led him to safety.''

—From ''The Yanks Are Going,'' published by the Methodist Church.

PLAN NOW FOR:

January:

1—New Year's Day
1—Begin new study on Southeast Asia
1-7—Universal Week of Prayer
28—Beginning of Youth Week

February:

11—Race Relations Day
12—Lincoln's Birthday
18-24—Brotherhood Week
19—World Day of Prayer
22—Washington's Birthday

WORLD CALL

Missionary Worship Service

Theme: From Everlasting to Everlasting

FEBRUARY

Thou Art God

Call to Worship: Psalm 90:1-2. "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God."

Hymn: "O God, Our Help in Ages Past" or "Lord, Thy Glory Fills the Heavens"
First Reader: Psalm 24
Second Reader: Psalm 46
Leader: The world is so full of words. We are bombarded by them in the newspapers, magazines, over the radio. Careless words, petty words fall from our lips. Too often our limitations of expression prevent us from revealing our real feelings, our fears, our hopes. But always, through the ages, men and women have faced the same problems—doubts, joys, tragedies, the same sense of futility, and the desire to understand the meaning of life. A very few have given voice to their experience in words that live and that can speak to and through us.

"Be still and know that I am God." So spoke God through the Psalmist David. A twentieth century psalmist says:

In the secret sanctuary of
Our humble souls,
Where we seek to mold Appreciation and Understanding
Into serviceable designs of
creative expressions,
We know the eternal wonder of
Thy Infinite World,
And whisper a Prayer of Praise
To Thee,
O God.[1]

It's in that spirit that we come to worship today. Certain environments help induce worship: the peace and quiet of a church; the early morning hours; a sunset; the rolling of the ocean, that symbol of eternity; the deep quiet of cool woods. As Wordsworth expresses it,

I Have Felt

A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime,
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought.
And rolls through all things.

Hymn: "Spirit of God" or "Breathe on Me, Breath of God" (May be used as solo)

Gods fade; but God abides and in man's heart
Speaks with the clear unconquerable cry
Of energies and hopes that cannot die.

—JOHN ADDINGTON SYMONDS.

This is the heart of the matter. Instinctively man turns to God. How, then, does he face the world? That is the test of true religion. As Georgia Harkness says, "Religion, paradoxically, does two things at once; it lifts one *out of* himself, and it reinforces one *in* himself. It directs attention toward God and toward other people, and new centers of interest develop."[2]

People are turning to religion as the only hope for a "world made new." "Ye shall know the truth, and the truth shall make you free." It is the business and privilege of the church, through its world-wide program, to revitalize the hopes of mankind. Isolationism must be as dead in religion as in politics. The responsibility for the kind of world we want is personal. It is *our own* responsibility.

A few years ago, in the fall, a child of five or six was lost in the woods and found after many days. She should have been emaciated and frightened. In fact, the searchers, the public, and the press were surprised that she had survived the ordeal of hunger and exposure at all. But she was calm and physically intact and in cheerful spirits. The answer was discovered when she was questioned. *She* hadn't been lost—her father was lost, and she had just kept hunting for him. She never lost faith. Of course she would find him. At night she lay down, trustingly, and covered herself with leaves. By day she nibbled berries and hunted for her daddy. The search was *her* responsibility. No fears consumed her emotions. She simply trusted. Her father was lost. She could find him, and she did. "Seek, and ye shall find." "In quietness and in confidence shall be your strength."

Prayer Litany

LEADER: Our Father, we pray for the strength that comes from thee, for wisdom to plan creatively and carry on thy work. Open our eyes to the needs of the world as we here rededicate ourselves to thy service.

RESPONSE: Hear us and help us, we humbly beseech thee, O Lord.

LEADER: Thou art the God of the universe, not just a tribal or national God. We pray for vision to comprehend this truth, and power to live by it.

RESPONSE: Hear us and help us, we humbly beseech thee, O Lord.

LEADER: We know our weaknesses. May we overcome inertia, self-interest, indifference to suffering. We pray for sympathetic understanding of others; of those with whom we are in daily contact; of those with whom we work and share responsibility.

RESPONSE: Hear us and help us, we humbly beseech thee, O Lord.

LEADER: We ask thy blessing upon those, so pitifully few, who are laboring to rebuild a broken and spent world, who have dedicated their all to thy service. Give them wisdom, strength, understanding. May we never fail them.

RESPONSE: Hear us and help us, we humbly beseech thee, O Lord.

LEADER: We have come here to worship. May we go forth to serve, that thy kingdom of love may come the sooner for all mankind.

RESPONSE: Hear us and help us, we humbly beseech thee, O Lord. Amen.

Hymn: "This Is My Father's World."

—MAURINE GRIFFIN.

[1]From "Twentieth Century Psalm," by William Neal McGowan, *The Christian-Evangelist,* March 15, 1944. Used by permission.

[2]From *Religious Living.* Used by permission.

Echoes From Everywhere

Seeing Missions in Action

The following paragraphs were written and addressed to the president of the missionary society of the Christian church in Washburn, Illinois. Enclosed with the letter from the soldier in Netherlands East Indies was a money order for twenty-five dollars.

"I have been thinking I'd like to contribute a little to your missionary society. I can see now what great work you women have done. If it hadn't been for the missionaries this war would never have ended in the Southwest Pacific area. It is bad enough that the Japs are here; if the natives didn't work with us, I'm afraid we'd be at a standstill.

"The missionaries have educated and taught the gospel to the greater per cent of the inhabitants of these isolated islands. I've been here for two years, and really think I've been abused; and when I think of the 25 and 30 years some of the Christian workers have spent here, I'm ashamed.

"No doubt it is the same in China. The Missions have carried on their work there for so many years. Just think what would have happened if it hadn't been for the church and its good women that support this noble cause. . . .

"The past three weeks I've worked with two different evangelistic services and have thoroughly enjoyed it. It makes you feel good to see 250 men assembled to listen to the gospel, and 15 of the group to come forward.

—T/SGT. EMERSON WEHRLI."

Preaching the Hard Way

Things have moved so rapidly and have moved so often that our mail is always getting delayed but it finally reaches us. And all mail from the USA looks mighty good.

My men are scattered over a stretch of road about 120 miles long. I hold three services each Sunday where the three largest detachments are billeted: one at 10 A.M.; another 38 miles away at 2:00

P.M.; and another about 45 miles farther on at 5:30 P.M. I have more than 6,000 miles on my jeep and trailer in the little more than two months I have been on the Continent. As there are no Protestant churches in any of the towns where the men are, I hold services in theatres, mess halls, out in the open, or wherever I can get the men together. Last Sunday I held a service in a glass factory where one group of our men was billeted.

It is a wonderful experience and a most gratifying service we are privileged to do here. I appreciate my chance to serve.

—Carroll B. Cloyd, Chaplain (Capt.)

Evangelism Continues

Representatives of many evangelical groups were present at the Congress of Evangelism, held in Mexico City under the auspices of the Salvation Army. A beautiful spirit of fellowship reigned throughout. We had only one theme, "Evangelism," and our interest was centered around the Crusade. About three years ago the evangelicals of Mexico began a campaign, or Crusade, to place a Gospel in every home in the Republic of Mexico. Some two million have been placed, but our task is far from being completed. It was inspiring to hear the experiences of workers from all parts of the country, who have been active in this distribution of the Scriptures.

—Ruth Leslie.

Thanksgiving in India

The Thanksgiving Services out here in India are always determined by the time of the rice harvest. After the grain is harvested and threshed, generally the last of November or first of December, the service is held. This service in Jyotipur was very inspiring and a worthy tribute to the "Giver of every good and perfect gift." The church group is a large one and has the habit of filling the building to overflowing on such days. On this day, however, the service was held in the open under the shade of large trees back of the main church building. Ordinarily, during these days, due to the fact that the roof of the main church building is still not replaced, services are held in the Community House; but during the dry weather on special occasions the people enjoy the spot back of the church.

At this time the space was decorated in festive style. Green boughs, unproductive banana plants, flowers and paper streamers adorned the place. The people had been blessed with a good rice crop, and gave generously to the Thanksgiving offering. As they came one by one to deposit their offering in the front of the rostrum, they seemed to reveal, in the words of the Psalmist, that, "It is joy to give thanks unto the Lord." I preached the sermon on this day and used as my subject, "The Secret of True Thanksgiving," seeking to impress upon the people the truth that the basis of real thanksgiving is to be found in the condition of one's heart and not in the amount of one's possessions.

—L. Franklin White.

Pendra Road, India

Easter Services On a Congo Plantation

It was Thursday evening of Passion Week. In the long row of brick cottages for workmen of the Bomputu palm, coffee and rubber plantation, people were enjoying the evening hour in various ways. The young teacher-preacher, Jean Lomboto, had just dismissed the motley group that gathered about his porch and in his bare yard for the regular evening services of worship and song. "We shall now go to the home of Daniel Ndenga," he said, "to observe the Lord's Supper." Some carried chairs and soon some fifty people were gathered in that home of a native clerk who is faithful to the religious teaching he received in Lotumbe and the Congo Christian Institute.

Quietly, reverently, the paper cups and the emblems were passed. Trained voices from at least three different Congo missions blended in the hymns, and over thirty people reverently recalled that first evening, when Jesus "took the bread . . . and the cup." As we have no chapel in this workers' camp, we were grateful for this quiet home from which some went two miles back to their homes, strengthened by the service in which they had just shared.

—Mrs. Louis Jaggard.

Pan-American Day At Colegio Ward

April 14, Pan-American Day, was a holiday and observed in Argentina with more than usual enthusiasm. The day before we had two school programs in honor of the occasion—one by the primaries, the other by the secondaries. A most interesting number on both programs was that of the ten students representing as many different American republics who, in turn, stepped to the platform, took the flag belonging to the land of their birth, and explained its origin and symbolism—Argentina, United States, Bolivia, Brazil, Chile, Cuba, Ecuador, Paraguay, Uruguay and Venezuela. Today, when much emphasis is being put on the Good Neighbor Policy and Pan Americanism, Colegio Ward thus continues to do what it has been doing for thirty years in a quiet but constructive way—building into the hearts of its students a true love for *all America*. And, for fear some people in the United States may think "God Bless America" belongs only to them, let me say that that song in Spanish was an important number on our programs, voices from ten American republics singing the praises of *our America*.

—Samuel S. McWilliams.

Buenos Aires, Argentina.

Women of the Congo

In the women's meetings and church work, one sees the effect of the years of quiet effort. There is a great contrast between the trembling, uneducated, dull women from a back country village, and the poised, self-reliant, awakened Christian women of the Mission. Many of our women can read the Bible and follow it with a good talk and prayer. They read or have memorized hymns and lead the singing of them. Some of them sing nicely in duets or quartets.

—Mrs. Donald H. Baker.

Mondombe, Belgian Congo, Africa.

Hidden Answers

1. How did Mrs. Rice overcome prejudice against Mexicans?
2. What and when is Christian Higher Education day?
3. Why is there a growing sentiment for better educated ministers?
4. Describe the "gospel plane" used in China.
5. What are some of the great needs of humanity today? How are they to be met?
6. Why is the "Poor Sinner's Bell" no longer used in Switzerland?
7. What Disciples of Christ women are members of the board of the United Council of Church Women?
8. When is the World Day of Prayer?

In Memoriam

Mrs. Mary Motts, October 20, 1944, Oakland, California. Oldest member of Fruitvale Christian Church. A faithful Christian, World Call reader, and member of Women's Council. Age 96.

Mrs. Hattie Earnest, November 4, 1944, Knightstown, Indiana. Devoted member of the Christian church and missionary society.

Mrs. Edith Chadwick, September 12, 1944, Robinson, Illinois. Beloved member and president of the missionary society.

Miss Lettie Bailey, October 30, 1944, Bluefield, W. Va. Devoted member of missionary society of Calfees Chapel. Faithful in all avenues of service in Kingdom building.

Mrs. Emma Winters, November 4, 1944, Garden City, Minnesota. Loyal member of Willow Creek Missionary Society. Age 68.

Frank Seymour Bartlett, Sr., November 15, 1944, Chardon, Ohio. A lifelong Christian, ardent supporter of the church, and a fervent believer in the plea of the Disciples of Christ. A Bible teacher and church elder for 55 years. Age 86.

Mary Carr Black, November 15, 1944, Wellsville, Missouri. A Christian from early life. Active member of the church, Bible school, and missionary society. Age 80.

Mrs. William Dickie, January 3, 1944, Cleveland, Minnesota. Charter member of Christian Church at Cleveland. A faithful Christian and a devoted worker in missionary society, serving as president for several years. Age 83.

Motion Picture Films On Southeast Asia

It is often said that one picture is worth a thousand words. The Visual Aids Service of the United Christian Missionary Society, is glad to be able to offer both sound and silent motion picture films to assist in the interest and study of the missionary theme for the six months beginning Jan. 1, 1945.

No new films have been available of documentary nature on the area of Southeast Asia since the war began. The pictures listed below, except for the film *We, Too, Receive* are prewar pictures. The presentation made by these pictures is much the type of a travelogue, and therefore more valuable from the standpoint of historical information, customs, and the habits of the people, their interests and the ways in which they earn their living.

SILENT

CEBU—1 reel, 15 minutes **$0.75**
In his search for a western passage to India, Magellan passed through what is known today as the Straits of Magellan and discovered the Island of Cebu, one of the largest in the Philippine Archipelago.

GLIMPSES OF PICTURESQUE JAVA—1 real, 15 minutes **$0.75**
Views of Batavia—its modern harbors, canals, government buildings, and population at work. Surveys two principalities where batik and other Javanese products are made. The most perfect Buddhist monument in existence, the Surabaya, chief center of Java's commercial activity, is shown.

MANILA—1 reel, 15 minutes **$0.75**
Traces the evolution of Manila's modern importance as a center of Pacific commerce and communication. Points of interest are comprehensively presented to give a thorough conception of the life and activities of this far-away American outpost.

SOUND

EAST INDIAN ISLAND—and—CEREMONIES IN BALI—20 minutes **$1.75**
Information on the physical geography, industries, customs and people of Bali, one of the Dutch possessions in the Pacific, also description of Balinese funeral rites and other customs.

GLIMPSES OF PICTURESQUE JAVA—11 minutes **$1.00**
Description same as above under *Silent*-film.

ISLANDS OF NETHERLANDS INDIA—11 minutes **$1.00**
(Nias and Sumatra) A pictorial tour of these islands showing the natives displaying their wares in the markets; the Batak houses, colorful batik clothing worn by the natives; the use of bamboo for many purposes.

CEBU AND MANILA—20 minutes **$1.75**
Documentary shots of a former outpost of the Spanish empire touched by Magellan (Cebu). Also traces the evolution of Manila's modern importance as a center of Pacific commerce and communication. Points of interest are comprehensively presented to give a thorough conception of the life and activities of this far-away American outpost.

WE, TOO, RECEIVE—20 minutes **$2.00**
A Cathedral Film, it gives a dramatic interpretation of the effects of missionary work among the natives of Southeast Asia. The story, based upon documentary evidence, is of a young aviator who was shot down in combat and rescued by "Jim," a "fuzzy-wuzzy." Both picture and sound are well done. It has definite missionary interest; is widely used and highly recommended.

When ordering please remember that some of these films are offered both in sound and silent version. If the film you desire is listed both under sound and silent—please indicate which version you desire. These are available to all of our churches and church organizations on the basis of a nominal service charge plus return postage.

Please place your orders as far in advance as possible, giving first, second and third choices of either dates or materials desired. Order from VISUAL AIDS SERVICE, 222 South Downey Ave., Indianapolis 7, Ind.

World Call News Room

(*Continued from page* 30.)

Funeral services were held at Jarvis College in the Mary E. Ervin Chapel.

At the trustees' meeting in November, the resignation of Kenneth Holst, director of religious education in the South Pacific Area, was received with regret. Mr. Holst is going into the field of visual religious education with Cathedral Films Company. His successor has not been announced as yet.

Miss Genefrede Harris, director of religious education in the Northern Area, which includes five states, under a new arrangement is to give half of her time as director in Nebraska, and the other half-time to the First Christian Church, Beatrice, Nebraska.

A copy of an Australian newspaper forwarded to the United Society carries an account of the passing last September, of A. G. Saunders. He came to America to study at Bethany College, and during his early term boarded with a daughter of Alexander Campbell. He graduated in 1911, and later took post-graduate work at the College of Missions, Indianapolis. He served as a missionary in the Philippine Islands for several years. While stationed in Manila he taught in the Theological Seminary. In 1939, he accepted the oversight of the Church of Christ in the Taree district, Australia. He is survived by Mrs. Saunders and a daughter. His only brother, F. T. Saunders, is secretary of the College of the Bible at Glen Iris, Victoria.

Mrs. G. R. Harsh has resigned as state secretary of missionary organizations-education for Alabama. Her successor is Mrs. Paul Stuart of Birmingham.

Mr. and Mrs. Charles K. Green of England regret their inability to send personal greetings to all of their friends in the U. S. A. and Canada. The two boys, Jeremy and Nigel, started to school in September. They are rapidly picking up their father's Lancashire accent. The family is living on a farm and enjoying it immensely. Friends may write to them, using the business address: 10 Chester Street, Manchester 1, England.

Three new teachers have been added to the faculty of Southern Christian Institute at Edwards, Mississippi: Miss Ruth Cobbins, music; Mrs. Lenora Terry, elementary school; Miss Louise Fenoglio, Spanish and French.

On November 27, Paul Preston, executive secretary of the Pension Fund of Disciples of Christ, spent a half day on the campus at Yale. In the evening, after dinner with the Campbell Club, he made a presentation of the significance of the ministry, and the church's responsibility to the minister, giving details of the Pension Fund.

On a Congo River

THE most pleasant trip I have had was made by canoe on a river between two rubber plantations where one director was in charge of both. Having finished our work on one we decided to go to the other during the night in order to begin work early the next morning. He called his fishermen to come and paddle the canoe for us as they were good paddlers. Our canoe was very long, approximately 35 feet, and about 3½ feet wide at the widest point.

Our paddlers arranged two low arm chairs facing each other near the middle of the canoe. These had cushions so we were very comfortable. By eight o'clock there was a full moon and we were off. Our eight paddlers went to work in the back part of the canoe, and soon we were skimming through the water.

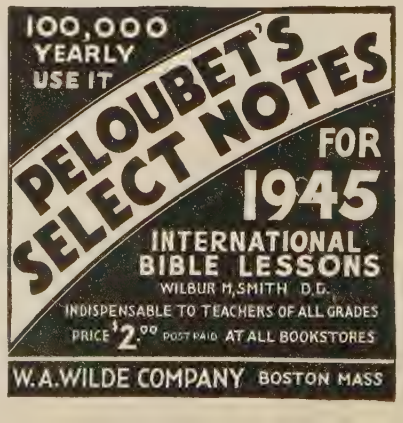
In the cool of the evening the paddlers enjoyed their job. With the first stroke they started their chant which continued unbroken during the four-hour trip upstream. As they paddled, the leader sang and the other paddlers responded by chanting. The singing and chanting was beautiful. Although I was never able to understand the words, I could enjoy the melody. As the singing was in rhythm with the paddling, the dipping of the paddles made a slight splashing sound as an accompaniment for the singing.

Congo paddlers stand up while paddling and use short paddles so that they stroke quite rapidly—about 42 times a minute. They really make fast progress, but the actual speed when going upstream is greatly decreased by the swift current. I remember no more beautiful sight than the silhouette of a Congo canoe and its paddlers speeding along in the light of a full moon.

A Congo river is in itself a beautiful sight in the moonlight. It meanders to the extent that the moonlight comes for a while from one side of the canoe, then from the other. The moonbeam is always a broad band of light on the water. In the full moon one can actually read large print. The general scene, combined with the reflections of the dense jungle from both sides of the river, make a picture never to be forgotten.

—HOWARD HORNER

Leopoldville, Belgian Congo, Africa.



A Boy Who Could Say "No"

AS I ARRIVED in the village of Murhipar one evening, I heard the sound of drums and knew that a non-Christian wedding was going on. "Yes," the pastor said, "Balmakunt and his family have left Christianity, and it is in their house that the wedding is taking place. They did it all so quickly last night, otherwise I might have helped them and might have been able to persuade the girl to become a Christian."

The family had been Christian just three years. Before this the wedding arrangement had been made for the oldest son with this non-Christian girl and a sum of money had been paid for her. Rather than lose this money and the girl, the family was willing to give up Christianity. "But," the pastor said, "there is one ray of hope. Kisli did not go with them and says he will never do so." Kisli was the thirteen-year-old son, the younger brother of the bridegroom. He was going to our Primary School in the village.

I called Kisli over to talk with him. When I asked what had happened he said, "Yes, my father has done a very disgraceful thing. But last night when he broke the cocoanuts and then fed all the Satnamis in the village, I did not go with them. I am going to remain a Christian." Then he put his hand over his heart and said, "There is something in here that just won't let me become a Satnami. I am a Christian." I asked him if he would go to boarding school if I sent him away. He looked up so quickly and his eyes glistened as he said, "Yes, I will."

That very day he left on my oxcart for Bilaspur, but his father was very angry and followed and dragged him off the cart, took him back home where he tied him and beat him hard. Still Kisli did not give up, but said, "I will remain a Christian and I will go to school." Later he walked in one day and said he was ready to go. I sent him to the Takhatpur boarding school. But that was not far enough away, for about a month later his father went out and brought him back home. Still he did not give up but attended church regularly in Murhipar.

At the beginning of the new school year in July, six months after the wedding, the family had become somewhat reconciled to the wishes of Kisli and we were able to arrange to send him to the Damoh boarding school, where he is too far away for them to trouble him. I went to the bazaar with him to buy clothes, bedding, and other things he would need. His name now is not "Kisli" but "Kushman," which means "happy mind." I hope he is going to be worthy of the name and of the support which is being given him by a church in Ohio.

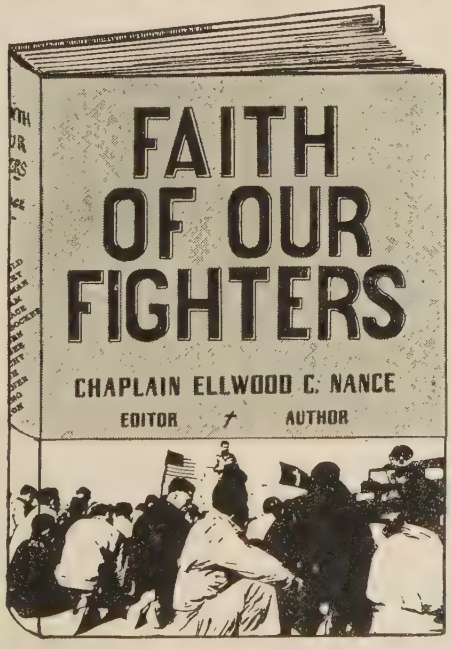
—ETHEL SHREVE.

Bilaspur, C. P. India.

. . . as Told in Their Own Words

A Book for Every Home With a Service Flag!

$2.00



How the fighting men feel about religion—how the religious program of the Army and Navy works to the betterment of the men ★ ★ ★

TRUE STORIES about the effect of the present bitter conflict on the faith of the men in action, vivid, warm-hearted accounts of the chaplains' work, of the men's need for religion in the heat of battle.

Every church leader, every parent, every minister interested in the future of religious life in America "when the boys come home" should read this thrilling book again and again.

FAITH OF OUR FIGHTERS is handsome in appearance (it makes a fine gift), and has many official photographs of "faith in action" on every battle-front and on shipboard. Don't miss FAITH OF OUR FIGHTERS!

Famous Contributors

★ Read the chapters by Vandegrift, Poling, Spellman, Brickner, Arnold, Nance, Knickerbocker and others! Learn about the faith of Eisenhower, Marshall, and MacArthur!

First Edition almost exhausted! Second printing on the way! Buy it at your bookstore or order direct, postpaid, from

CHRISTIAN BOARD OF PUBLICATION St. Louis 3, Mo.

BENEVOLENCE

LET'S TALK IT OVER!

NBA'S "milk bottle" is a DAILY REMINDER of DAILY HUNGER and the CONSTANT SUFFERINGS of our less fortunate brethren.

NBA needs YOU to carry the message of the CHURCH BENEVOLENT HOMES to your church, business place, and homes, so your community, your business associates and friends, may have the JOY of SHARING with your "OTHER FAMILY."

UNITS OF CARE are:

$1.00 per day
7.00 per week
25.00 per month
300.00 per year

$300.00 or more per year is a FRONT LINE CHURCH in Benevolence!

The National Benevolent Association of the Christian Church

1602 Landreth Bldg. Saint Louis 2, Missouri

Book Chat

(*Continued from page* 16.)

the physic inhibitions of America in the building of a cooperative world. He calls his book, *The Four Fears,* which he describes as our fear of idealism, entangling alliances, other nations such as England and Russia and our fear of revolution. He analyzes each one of these fears in view of our history and urges us to look with more reality and courage to the true interests of this nation which, whether or no, is a part of a rapidly developing world community. Senator Thomas shows himself to be an enlightened political thinker and leader.

GEORGE P. HOWARD has produced a *must* book in the realm of Protestant and Roman Catholic relationships in his *Religious Liberty in Latin America.* Here is a tense issue which should be dealt with frankly but without the rancor and emotionalism that stirs up fanatical anti-Catholic attitudes. The issue boils down to a very simple point. Where the Roman Catholic Church is in the minority and Protestant churches are strong, religious liberty is interpreted by Catholics as the right to preach, practice, teach, and propagate their religion freely and openly. Where the Roman Catholic Church is in the majority, as in some parts of South America, she interprets religious freedom as an exclusive right to propagate their own religion and exclude Protestants as proselytizers. Protestantism must firmly claim from the Roman Church the same consideration as a minority group that it grants to the Catholics when they are in the minority. This book makes a clear case for this Protestant contention. Fortunately it is being widely read as a Religious Book Club selection.

Books Mentioned on Page 16

PREACHING IN A REVOLUTIONARY AGE, by G. Bromley Oxnam. New York-Nashville. Abingdon-Cokesbury. 207 pp. Price $2.00.

A GREAT TIME TO BE ALIVE, by Harry Emerson Fosdick. New York. Harper and Brothers. 235 pp. Price $2.00.

WALKIN' PREACHER OF THE OZARKS, by Guy Howard. New York. Harper & Brothers. 273 pp. Price $2.50.

THE BIBLE AND THE COMMON READER, by Mary Ellen Chase. New York. Macmillan. 316 pp. Price $2.50.

PAUL FOR EVERYONE, by Chester Warren Quimby. New York. Macmillan. 176 pp. Price $2.00.

THE FOUR FEARS, by Elbert D. Thomas. Chicago-New York. Ziff Davis Co. 189 pp. Price $2.00.

RELIGIOUS LIBERTY IN LATIN AMERICA, by George P. Howard. Philadelphia. The Westminster Press. 170 pp. Price $2.00.

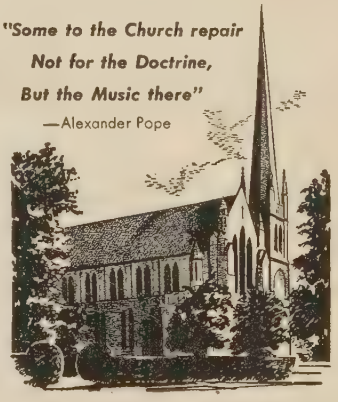
FAITH OF OUR FIGHTERS by Chaplain Ellwood C. Nance, Editor-Author. St. Louis. The Bethany Press. 304 pp. Price $2.00.

Chaplain Ellwood C. Nance and the Christian Board of Publication deserve praise for *Faith of Our Fighters,* which surveys the religion of our armed forces, and the work of our chaplains, by means of an anthology of articles by selected writers, who affirm the foxhole revival of religion. On the battlefronts men have gained faith in God, and in man. Man's life has gained significance and meaning through sacrificial fellowship, as a man gives up his life for his friend; and through dedication to a cause larger than self. In the hour of fear and need they have learned to pray and to go to services of worship. They have been challenged by the witness to God made by the chaplains.

But when they return to civilian life will this renewed faith survive? A soldier said, "they are fighting for a continuation of the kind of life they have learned in the fellowship and danger. . . ." But a visitor to the battlefront wrote, "Our churches do not have the vitality I saw there. . ." So churches must prepare to sustain faith (1) by stressing essentials rather than petty differences, (2) with a program of activities and fellowship open to veterans, (3) with action, especially with regard to maintaining a just peace. Nothing short of sacrifice, dedication, and rich fellowship will do.

—GEORGE PARKER ROSSMAN, JR.

"Some to the Church repair
Not for the Doctrine,
But the Music there"
—Alexander Pope



Yet, what are the hymns of the Church if not an expression of its doctrine? "Love Divine, All Loves Excelling, joy of Heaven to Earth come down" . . . how close in this God seems, how real His infinite love and grace!

"All Hail the Power of Jesus Name—and crown Him Lord of all" . . . speaks of the divinity, the universality of Christ. Not only with words, but in the beauty of the organ's anthem-peal of joy, its calm voice of devotion, its humble reverence of prayer . . . all these, speak the deep abiding faith that is in essence the spirit of The Church.

M. P. Möller in conceiving The Artist of Organs—The Organ of Artists, seeks to build an instrument worthy of this great faith—in tonal beauty and in faithfulness of expression.

M.P. MÖLLER
THE ARTIST OF ORGANS - THE ORGAN OF ARTISTS
HAGERSTOWN, MARYLAND

UNRRA

THE United Nations Relief and Rehabilitation Administration announced that warehousing arrangements have been made to continue receiving contributed clothing from churches.

The eleven regional offices of the United States Treasury Procurement Division will designate warehouses to which churches which have made collections, and those which plan to do so, can send clothing contributed for the needy men, women and children of liberated Europe.

Churches making future shipments are urged to make certain that the cartons or packages weigh 100 pounds or more in order to secure minimum freight rates. However, if the carton should weigh less than 100 pounds, it is suggested that the contents be consolidated with shipments of other local churches.

Shipments to the designated warehouses are to be made freight collect.

The local church should send a postal card to the regional Treasury Procurement office serving his state asking for the name and address of the warehouse to which clothing should be shipped. These treasury Procurement Offices are as follows:

From Points in Following States:	*Send Postal Card Requesting Shipping Destination to:*
Connecticut Maine Massachusetts New Hampshire Rhode Island Vermont	Mr. Vernon Collamore U. S. Treasury Procurement Div. Park Square Building Boston 16, Mass.
New Jersey New York Pennsylvania	Mr. Russell H. Baber U. S. Treasury Procurement Div. 50 Church Street New York 7, New York
Delaware District of Columbia Maryland North Carolina Virginia	Mr. Frank D. Tippett U. S. Treasury Procurement Div. 1126 21st Street, N. W. Washington 25, D. C.
Indiana Kentucky Ohio West Virginia	Mr. H. L. Brite U. S. Treasury Procurement Div. Commercial Arts Bldg. 704 Race Street Cincinnati 2, Ohio
Illinois Michigan Minnesota North Dakota South Dakota Wisconsin	Mr. J. P. McElligott U. S. Treasury Procurement Div. 209 S. LaSalle Street Chicago 4, Illinois
Alabama Florida Georgia Mississippi South Carolina Tennessee	Mr. Joe F. Campbell U. S. Treasury Procurement Div. 20 Houston St., N. E. Atlanta 3, Georgia
Arkansas Louisiana Oklahoma Texas	Mr. William H. Randall U. S. Treasury Procurement Div. 701 Neil P. Anderson Bldg. Fort Worth 2, Texas
Iowa Kansas Missouri Nebraska	Mr. Beverly R. Staats U. S. Treasury Procurement Div. 2605 Walnut Street Kansas City 8, Missouri
Colorado New Mexico Utah Wyoming	Mr. Alden W. Pool U. S. Treasury Procurement Div. 1030 15th Street Denver 2, Colorado
Arizona California Nevada	Mr. A. W. Kirby U. S. Treasury Procurement Div. 30 Van Ness Avenue San Francisco 2, Calif.
Idaho Montana Oregon Washington	Mr. T. A. LaFollette U. S. Treasury Procurement Div. 2005 Fifth Avenue Seattle 1, Washington

NO SHIPMENTS OF CLOTHING ARE TO BE SENT TO ANY OF THE REGIONAL TREASURY PROCUREMENT OFFICES.

A Chaplain Visits Bilaspur

TAKING advantage of a furlough period, Chaplain Richard Moore, with the U. S. Army forces in India, visited the missionary work carried on by Disciples of Christ in the Central Province. He wrote a résumé of his visit and sent it back home. The following paragraphs describe the hospital at Bilaspur and the needs as he saw them:

"Dr. Hope Nichoson showed me the hospital. It has very nice surroundings in a large compound with trees, hedges, grass and flowers. The buildings are well constructed and there is a design in their placement. The European ward is good, and though it has few rooms, it seems to be adequate. Dr. Nichoson's office and examination rooms were improvised from a small unused storeroom. The building for men is small since most men are sent to Dr. Rambo at Mungeli. Away from the main building is an isolation ward.

"The main building is a large, two-story brick structure. The lower floor is the hospital with rooms for wards, operating rooms, etc. Patients sleep on charpoys and in their own coarse garments. The Indian girls in nurses' training wear very simple but becoming saris. But I saw one carrying medicines in old, nicked cups, some of them so deeply nicked that they could scarcely hold a dose of medicine. I learned that the bandages are all from scraps from the mills. These are also used by government and British hospitals, but our hospital receives priority also.

"The sterilizer is a small, old affair that looks fair to explode at any time. Intended for electricity, it has to be operated by a wood fire. The operating rooms have been fixed up as well as could be which is typified by small mirrors for light reflectors. Dr. Nichoson has an excellent collection of surgical instruments which she has collected in Germany and elsewhere.

"The nursing school is housed upstairs in this building. Probably the girls are not used to roominess, but their beds are close enough, and apparently the classrooms not too well equipped. Anticipations were expressed to me of the place for a new school building.

"What I have observed is no criticism of the work of Dr. Nichoson, who has worked here for twenty-one years. Patients come here, I was told, rather than to the better equipped government hospital in Bilaspur. . . . I do feel that our church institutions here ought to be able to reflect the standards of America and a high esteem for the tremendous work that our missionaries persevere in accomplishing against odds which are heavy enough in the surrounding culture. If we are going to expect our people to come out here and represent us, we ought to support them and equip them to do it well."

Choir & Pulpit GOWNS

Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.

DeMoulin Bros. & Co.
1148 South 4th St., Greenville, Ill.

MONEY for your TREASURY

Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA, SHAMPOO and other items. Write today for particulars.
SAMPLE FREE TO OFFICIAL
Norwalk Cosmetic Co. — Norwalk, Ohio

HIGGINS BOOK EXCHANGE

Send us three books, either Sermons, Essays, Children's Stories, etc., with one dollar and receive three similar books. We carry the latest and the old standbys. Send good books and you will receive good books. Mail by book rate, four cents for the first pound and three cents thereafter. We cannot return your books but will refund money if not satisfied.
Higgins Book Exchange, Blandford, Mass.

TWO VALUES FOR ONE

Assured Income for Life, Joy in Helping Others through Salvation Army Gift Annuities.

Learn how you may receive a Guaranteed Life Income that is safe, dependable and regular. Income tax deduction. Rates 2½% to 7% depending on age. Write for FREE Booklet, giving age. Annuity Dep't. 29 .....

THE SALVATION ARMY 130 W. 14th St., New York 11, N. Y.

CLERICAL PULPIT ROBES
Choir Gowns in All Styles
CASSOCKS
SURPLICES—STOLES
CHURCH HANGINGS
ALTAR LINENS
CLERICAL SUITS—CLOAKS
Rabats—Rabat Vests—Collars—Shirts
Inquiries Invited
C. M. ALMY & SON, INC.
562 Fifth Avenue, New York 19, N. Y.

WORLD CALL

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1944, to October 31, 1944, Compared With July 1, 1943, to October 31, 1943.

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1943-44	1944-45	1943-44	1944-45
Churches	$ 98,381.36	$121,040.68	$16,173.72	$14,929.68
Bible Schools	12,146.12	12,410.25	1,903.83	2,259.96
Christian Endeavor Societies	840.01	1,082.09	335.13	232.24
Women's Missionary Societies	40,692.82	47,040.86	3,155.89	1,668.38
Councils	40,671.36	55,294.10	5,899.65	1,012.40
Young Matrons' Missionary Societies	1,523.24	1,902.83	47.50	----
Guilds	4,686.64	6,357.01	217.50	110.00
Circles	759.83	613.73	14.00	----
Triangles	337.40	322.69	----	----
Children's Missionary Organizations	443.39	371.53	98.50	67.06
Unified Youth Groups	1,060.39	1,665.64	599.76	790.78
Unified Children's Groups	102.07	47.54	37.83	43.48
Individuals	3,683.18	4,348.06	8,523.93	6,474.41
Missionary Organizations Totals	$90,277.14	$113,615.93	$10,070.63	$ 3,692.10
Grand Totals	$205,327.81	$252,497.01	$37,007.24	$27,588.39

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$47,169.20.

Money for Your Treasury

Over 2,000,000 SUNFLOWER Dishcloths were sold during 1942 by Ladies' Aid, and members of Sunday Schools and Young People's Groups. Finest quality cloths. An easy, pleasant way to raise funds for your treasury or for the purchase of U. S. WAR BONDS.

Sample Free to Official

SANGAMON MILLS

EST. 1915 **COHOES, N. Y.**

WITHOUT A PEER FOR 1945

Tarbell's TEACHERS' Guide

Largest and Best in the World — TARBELL'S TEACHERS GUIDE — THE INTERNATIONAL LESSONS

Cloth $2.25 Postpaid
At All Bookstores

F. H. REVELL CO., 158 Fifth Ave., New York 10, N. Y.

HEADQUARTERS for CHOIR GOWNS
PULPIT ROBES
Vestments · Hangings · Stoles
Embroideries, Etc.
NEW CATALOG on Request

NATIONAL CHURCH GOODS SUPPLY CO.
Division of
NATIONAL ACADEMIC CAP & GOWN CO.
821-23 ARCH ST. PHILADELPHIA 7, PA.

Books Received

BETWEEN TWO WORLDS, a one-act play, by Eliot Field. 25 cents.

THE CHINESE CHURCH: PARTNER IN A WORLD MISSION, by Y. Y. Tsu. 25 cents.

UNFOLDING DRAMA IN SOUTHEAST ASIA, by Basil Mathews. Cloth $1.00; paper 60 cents.

Friendship Press, 156 Fifth Avenue, New York 10, N. Y.

PASTORAL WORK AND PERSONAL COUNSELING, by Russell Dicks. $2.00.

PAUL FOR EVERYONE, by Chester Warren Quimby. $2.00.

THE BIBLE AND THE COMMON READER, by Mary Ellen Chase. $2.50.

The Macmillan Company, 60 Fifth Avenue, New York.

ENCYCLOPEDIA OF BIBLE LIFE, by Madeleine S. and J. Lane Miller. New York. Harper & Brothers. $4.95.

GERMANY'S STEPCHILDREN, by Solomon Liptzin. Philadelphia. The Jewish Publication Society of America. $3.00.

BEYOND THE HORIZON OF SCIENCE, by Arthur L. Williston. Boston. W. A. Wilde Co. $1.00.

MUSIC MASTER OF THE MIDDLE WEST, by Leola N. Bergmann. Minneapolis. University of Minnesota Press. $2.50.

BETWEEN HEAVEN AND EARTH, by Franz Werfel. New York. Philosophical Library, Inc. $3.00.

MAN'S DESTINY. Essay on a Universal Religion. North Montpelier, Vt. The Driftwind Press. 50 cents.

FAITH OF OUR FIGHTERS, by Chaplain Ellwood C. Nance. St. Louis. Christian Board of Publication. $2.00.

FROM GODS TO DICTATORS, by Pryns Hopkins. Freedom, Pasadena, California. Paper $1.00; cloth $1.65.

THE PEACE WE AMERICANS NEED, Edmund Jacobson. Chicago. A. Kroch and Son. $1.00.

RELIGIOUS LIBERTY IN LATIN AMERICA, George P. Howard. Philadelphia. Westminster Press. $2.00.

Talk to Your People from the Steeple!

Soundmaster Chime Records

for steeple broadcast intone each note separately with deep, clear, bell-like fidelity.

Especially effective for CHRISTMAS, NEW YEARS, EASTER and all Church HOLY DAYS.

Also beautiful ORGAN selections, and transcriptions of CHIMES and VIBRAHARP of realistic tonal quality.

Choice religious music of celestial beauty reproduced by outstanding artists for use in belfry or sanctuary. Stimulate new interest—have been known to INCREASE ATTENDANCE 20% TO 40%. Information given on available sound equipment if desired.

WRITE FOR LIST OF

SOUNDMASTER RECORDS

MORRISON RECORDING LABORATORIES
Dept. 30 AURORA, ILLINOIS

Last Column

Lest I Forget

Lest I forget to do the things
That give to others peace and joy;
Lest I forget to guide aright
Some mother's careless, wayward boy,
O God, increase the spark of love
That burns within this soul of mine
That I may find the perishing,
And lead them to Thy holy shrine.

Lest I forget to freely give
Of all I have received from Thee;
Lest I forget the cry of need
That comes from darkened lands to me,
Oh keep my heart in tune with Thine,
Lift me from self and into Thee,
That I may hear and see and feel,
The heartbreaks of humanity.

—CORANN PEARSON.

Cameron, Mo.

Happy is he who at the end of the year has something beautiful to remember from his yesterdays, and something good to hope for from his tomorrow; who has a friend he wants to copy and a friend who wants to copy him; who has the courage to attempt great things all by himself, and the wisdom to ask help; who gives thanks with a grateful heart for present blessings, and is already at work with plans for the New Year.

—*Nuggets.*

Taste and See

An atheist, who had been attacking religion, challenged anyone to come up on the platform. One old gentleman accepted the challenge, and mounting the platform, proceeded to peel an orange, and then to taste it, exclaiming to the atheist, "Can you tell me whether this orange is bitter or sweet?" "How should I know?" was the reply. "Well," answered the old gentleman, "that being so, what do you know of religion if you haven't tasted it?"

—*Australian Christian.*

A New Year Prayer

As long as mortals have the nerve
To pray for things they don't deserve,

As long as conscience has a stain,
The prayers of men will be in vain.

So, humbly, Lord, we ask Thee
That princely gift, Sincerity,

That we may use it through life's span
To build on earth a better man;

And should we crave for gifts more royal,
Please make us, God, a bit more loyal,

That we may give to those we serve
A measure full as they deserve.

And make us rich with eager zest
To give our work our very best.

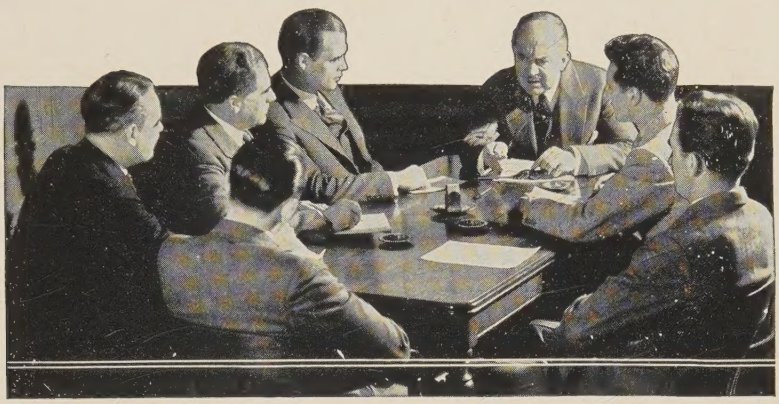
To know the wheat, reject the chaff—
To have the strength to stand the gaff.

O Lord, in mercy intervene
To keep our hearts both young and clean.

The will to give a man a lift—
Make this, O Lord, Thy New Year Gift.

—Author Unknown.

A Good New Year Resolution



RESOLVED: That those who have ministered to this church shall not suffer poverty and distress when death, disability or old age brings their ministry to a close. We shall at once begin participation in

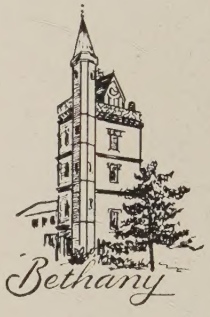
THE PENSION FUND

800 Test Building
Indianapolis 4, Indiana

A CHRISTIAN LIBERAL ARTS COLLEGE IN EVERY CHURCH BUDGET

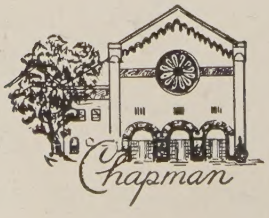
- Colleges, Bible Chairs, and Seminaries must have an increase of $113,000.00 in annual gifts from Church Budgets.

- This goal has the approval of the Commission on Budgets and Promotional Relationships.



- Schools in Unified Promotion may appeal for increased giving through Church Budgets, such contributions to be designated over and above percentages.

- In 1924 our Churches gave 5.2% of all income received by our affiliated schools. In 1944 they gave only 2.2% of all income received.

Is your COLLEGE in your CHURCH BUDGET?

BOARD OF HIGHER EDUCATION
Indianapolis 7, Indiana